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NEW ERA IN EDUCATION

The Journal of the World Education Fellowship, formerly THE NEW ERA, founded in 1920 and devoted to the progress of education around the world.

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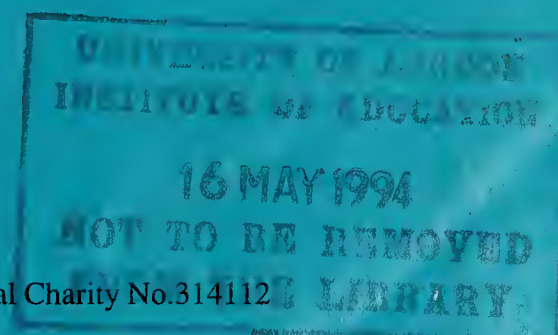
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Contributions to *New Era in Education* are welcomed. All articles are refereed. A copy of the guidelines for authors can be obtained from the Editor. Reports, short articles, or views on any aspect that relates to the principles of the World Education Fellowship are also very welcome. The Editor is anxious to receive details of good practice and responses to themes covered in the precious issues.

For subscription rates see back cover.

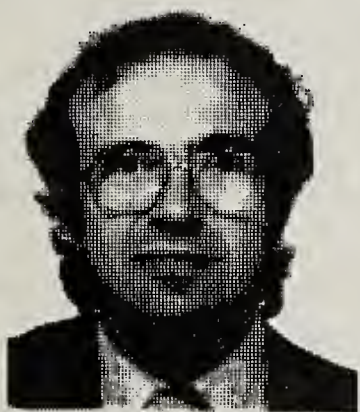
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Facing the Challenges

It would be anticipated that the incoming editor will wish to pay a tribute to the last editor. My views, however, go beyond the obligatory statement of thanks. The World Education Fellowship owes David Turner a very deep vote of thanks. The style, the format and the level of discussion in the last five years have undergone many changes. *New Era in Education* has become a journal that is in good standing in the world with regard to its enlightening ideas, and its ability to draw together people from many quarters of life who may not otherwise be in contact. The regular reporting space given to Rosemary Crommelin has enabled different Sections of WEF to feel a strong sense of kinship. A regular section of Reviews has drawn the attention of publishers as well as practitioners, so that there are always more materials to be reviewed than we have space for.



I am looking forward to editing the *New Era in Education*, but this sense of exhilaration would not have existed without the strong foundation laid by David.

Workers behind the stage usually get ignored. **Ma.Guadalupe**, affectionately known to her friends as Lupita, has agreed to continue as Production Editor. The work involved in laying out an issue is horrendous, and it would not have been possible for me to even consider taking on the editorship of the journal had Lupita not agreed to continue the excellent service she has given us over the last five years. In similar terms, our sincere thanks must be expressed to **Helen Pearson**, the Distribution Secretary, who may feel it a thankless job, done in isolation in Leeds. It is, however, truly appreciated.

The change of editorship, however, can mean changes partly in the style the new editor wishes to adopt, and partly on the basis that it furnishes the World Education Fellowship with an opportunity to review the journal.

From the point of view of editorial style, I am very anxious to utilize extensively and unashamedly the tremendous expertise that exists among the WEF membership worldwide. Thus there is now an editorial advisory group which is used by the editor for general guidance, refereeing of articles and ensuring contributions from existing and new contributors. Because of the task, the group has been selected on the basis of my personal knowledge about them and their work, and that I can have open and frank discussions with them, which must be the essence of an invigorating journal. My, indeed WEF's, thanks must be expressed to the team of associate editors who have now retired - at least from that specific role. They will indeed be expected to contribute in different ways to the ongoing success of *New Era in Education*.

The Guiding Committee of WEF agreed that there should be seven members of the advisory group from England, on the basis of ease of communication, and four from abroad. Most of the group have had long established links with WEF and *New Era in Education* and the others are clearly committed to the principles. It was imperative that **David Turner** was one of the group, although he was quite anxious to leave the field clear for the new editor. A well-known and one time editor of *New Era*, **Rex Andrews**, now lives in France. He has a key role to play in maintaining our links with Unesco.

As a past chairman of the Guiding Committee, **Norman Graves** is truly *au fait* with the world community in which the journal is recognized. His involvement with other aspects of the *New Era in Education* is vital and ensured as the chairman of the sub-committee for the journal. Much renowned in the field of education for capability is the present chairman of the Guiding Committee, **John Stephenson**. John also has an excellent overview of key developments in the world of education in Britain and overseas.

Bringing people with diverse geographical connections and hence new dimensions for *New Era in Education* is very exciting. **Peter van Staple** is well known to readers, especially as the guest editor of the recent special edition on media education. **Michael Ford** will be bringing in a fresh wind from Oshkosh, the University of Wisconsin, just as **Nick Baikloff** brings with him, amongst other attributes, five years as the President of the Queensland Section of WEF, and experience of having worked, since 1990, with the WEF (Australia) Research Project for the Queensland government. Readers should wait anxiously for news of the Education Faculty Evaluation focusing specifically on Quality of Teaching and Learning (October 1994).

The Australian experience of **Yvonne Larsson** will add to, not duplicate, Nick's contributions. As a previous editor of *New Horizons in Education* she is not only aware of the relationship between Britain and other WEF sections, but has links with a wide range of education institutions worldwide.

A wide range of educational experiences are covered by **Dorothy Clark** who, as a member of the Inspectorate is very much aware of the government's concerns and developments in the school sector, while **Christine Wykes** is fully embroiled in the challenges facing higher education institutions in this country.

Last but not least, **Bill Taylor** has been a long standing member of WEF (GB Section) and supports the principles WEF promotes. The quality of his work can be judged by his article in this issue, inspired by David Turner's article in the last issue on the progressive tradition.

THE BIENNIAL EDUCATION SERVICES BOOK PRIZE

Nominations are invited for the above award

Nominations (with a copy of the book from the publishers) must be sent to the Secretary, WEF

not later than 31 May 1994

Further details about the award are available from the Secretary.

Finally, **Barbara Hull** will be taking over as Review Editor, with effect from the August issue. Having been both a headteacher and a lecturer in education, she has got a good overview of the formal sector of education. Having just completed her doctoral thesis on assessment, she has her finger on the heart beat.

This issue re-introduces a theme of concern to all educationists, racism and sexism. **Robin Richardson** reminds us that the challenges facing education can be sometimes unpredictable, but sometimes old ferments re-appear, especially with the economic changes taking place the world over today.

In line with making *New Era in Education* a challenging journal, **Dennis Brown** was invited to write the paper on male gendering. We cannot talk about the nature of education and its effects without understanding the factors that create our individual and collective traits. Often we ourselves are not aware of them, and understanding how we have come to be what we are is a hard task which many of us do not even want to consider.

The part that members of WEF and readers of *New Era in Education* can play is underlined in **Bill Taylor's** article, "Prospects for Progressive Pedagogy".

The tradition of *New Era in Education* has been that of not just keeping innovation to the forefront but, something that is fundamental to the construction of challenging new ideas, generating and feeding into, stimulating and sustaining dialogue between individuals who care about the quality of education for each individual. It must be the function of this journal to aid that process. Bill Taylor has started this for 1994 by taking up the critical points made in the December 1993 issue by David Turner in his article, "The Growth of Progressive Education". Thus the ongoing discussion of a theme highlighted in one issue will be a feature of the future issues.

I am very confident that readers will ensure *New Era in Education* meets up with these and other challenges, currently looming larger in our lives, than ever before.

Sneh Shah

'I've Sailed upon the Seven Seas' - Perspectives on Gender and Race

Robin Richardson

I've sailed upon the seven seas
And stopped in every land,
I've seen the wonders of the world,
And not yet met one common man.

These are words from a song by Maya Angelou, a song entitled 'Human Family' (1). The song is full of grace; with humility and gratitude I use it in this lecture as a text, a still point to start from and return to, an inspiration and an assurance, between and along the lines. Maya Angelou continues:

I know ten thousand women
Called Jane and Mary Jane,
But I've not seen any two
Who really were the same.

Both race equality and gender equality are currently under massive attack in British society. The purpose of looking at them together here in this lecture is to enable us to become better able to defend them, both each separately and also the two of them together. I shall recall and name eight main similarities between them; then very briefly shall offer a few reflections on matters arising; and conclude as I have begun,)with some words from Maya angelou's song.

During the latter half of the 1980s I worked for the London Borough of Brent, a local authority which was determined in those days to give a high profile both to race equality and to gender equality. I recall particularly well my first few weeks in Brent in autumn 1985, and some of the introductions I received. For example, there was that secondary school headteacher who told me that 'it's terrible here, you have to be so very careful what you say. There's a girl at my school...' (It transpired that he was talking about a member of staff) '...who said that she thought I'm sexist. Me, sexist! Let me tell you, my sister is a feminist - she *is* married, but she's a feminist - and this slip of a girl had the cheek to call *me* sexist.' On another occasion there was the secondary head who similarly complained to me with great self-pity about the troubles he'd been

having. 'You probably won't believe this, but they've even called me a racist. Me, a lifelong member of the Labour Party.'

I recall these tiny episodes in order to begin recalling not only some of the complexities but also some of the specificities in the fields with which we are concerned. And to recall that having a sister who is a feminist, albeit married, is no safeguard against seeming, or indeed being, sexist; that being a lifelong member of the Labour Party is no safeguard against seeming, or indeed being, racist; and, particularly, that giving a lecture on race and gender is no safeguard against seeming or being both.

Ironically enough, of course, even being a woman or being black, is no guarantee against being or seeming (respectively) sexist or racist! Both aberrations take a wide variety of forms. But now let us consider some of their basic similarities.

As already mentioned and emphasised, both race equality and gender equality ideals are currently under attack. The term 'equiphobia' (2) has been coined to refer to the hysterical way many Conservative-controlled administrations have recently been dismantling and disowning anything remotely to do with aspirations to equality - insisting on 'chairman' not 'chair' or 'chairperson', shutting down equality units, disdaining the use of monitoring schemes, removing multilingual notices and translation services, ignoring equal opportunities procedures in the appointment of staff, and so on. Amongst the chattering classes, sneers and gibes about so-called political correctness are directed both at feminists and at multiculturalists. The new changes in UK education since 1988 are increasingly indifferent to, and indeed inconsistent with and opposed to, concerns for racial equality and cultural pluralism. Also they entail massive attacks on gender equality. The principal reforms responsible in the 1980s for improving the

attainment of girls are all being dismantled, for example assessment through course work. Further, it is relevant and sobering to note that the mindless attacks on primary education made so frequently by Conservative politicians and newspapers are attacks on teachers who are predominantly women.

The second similarity is that within both fields there are ideological differences (3). Conservative, liberal, radical; assimilation, multiculturalism, anti-racism; all sorts of feminisms, including the arcane distinctions (as it seems to the outsider) between radical feminism ('men are the problem') and socialist feminism ('capitalism is the problem'), or between Althusserian feminists, redstockings and *feministes revolutionnaires*. (Some less subtle distinctions between different views of women's rights were recalled in that sad riddle going the rounds in the late 1980s: 'What's the difference between a rottweiler and the prime minister? - Her handbag.')

One relatively simple account of ideological differences has suggested the four terms 'conforming', 'reforming', 'deforming', 'transforming' (4). Whatever our typology it's crucial to remember that there are differences according to location as well

as to orientation, in other words according to whether you benefit or lose: for example, whether you're a woman or a man, whether black or white, oppressed or oppressor. With different locations and different ideologies go different key tasks, different key skills. A key task for oppressors, often, is to be silent: as the old slogan puts it, 'it takes a great command of language to say nothing'.

Third, both racism and sexism are systemic, institutionalised; that is to say, they are embedded in established ways of doing things, and 'commonsense' thinking and seeing, and do not necessarily depend on actual ill will. 'Without scheming to do wrong,' observes Jane Austen in passing at one point in *Pride and Prejudice*, 'or to make others unhappy, there may be error, and there may be wrong. Thoughtlessness, want of attention to others'

feelings, and want of resolution, will do the business' (5). Her words are an awesomely beautiful understatement about what we nowadays call indirect discrimination.

A simple formula to summarise the internal dynamics of racism, much in vogue a few years ago, is 'power plus prejudice equals racism'. The same arithmetic can be applied to sexism. However, we need metaphors from mechanics or chemistry rather than from arithmetic - we need to address interactions and interdependencies, and knock-on effects and vicious circles, not simple additions. One approach is to see oppression as involving an interaction of three principal components: (a) discourse (b) rules and (c) structures of power, with a fundamental aspect of these being a vertical division of labour as well as an unequal distribution of rewards. Each of these three affects and is affected by each of the others. The rules (both written and taken-for-granted) maintain structures of power, but also the structures of power ensure that rules are maintained in good repair. Both rules and power

structures generate, and are legitimised by, discourse - talk and text, explicit and tacit, direct and coded, prose and metaphor, public and private.

Fourth, there are major similarities in the deep structure of the discourse. The most obvious of these are to do with physicalities, notions of unalterable genetic difference. When men in nineteenth century Europe began to concede that girls could be educated - well, middle-class girls, any way - there was much 'scientific' research into the ways in which girls' brains are physically different from, and smaller and less endowed than, those of boys. Infamously, European scientists over the centuries have 'researched' the connections between skin pigmentation and intelligence, specifically the assumed connection between dark skins and low intelligence. The belief that the human species can be divided into so-called races is still taken-for-granted in the discourse of virtually all white people, even though for several decades now it has been totally discredited by science itself.

***"Both racism and sexism
are systemic,
institutionalised."***

Fifth, there are similarities in the images and assumptions of superiority and inferiority. If you look up 'masculine' in a thesaurus you find as the full entry: male, manful, manlike, mannish, virile; bold, brave, gallant, hardy, muscular, powerful, redblooded, resolute, robust, stout-hearted, strapping, strong, vigorous, well-built. In the same thesaurus you find as synonyms for 'feminine' the following: delicate, gentle, girlish, graceful, ladylike, modest, soft, tender, womanly; effeminate, effete, unmanly, unmasculine, weak, womanish. Again, that is the

full entry. European culture over the centuries has applied strong-weak categories when comparing itself to other cultures, and has linked these to

categories of intellectual-emotional, adult-child, human-animal. 'The negro race,' declared an American newspaper editor in the nineteenth century, 'is the feminine race of the world'.

Most of all, of course, the European imagination has used the category of good-evil to conceptualise both male-female and European-Other differences. The thesaurus quoted above mentions the following synonyms for 'white': clean, immaculate, innocent, pure, spotless, stainless, unblemished, unsullied. For 'black' it mentions: bad, evil, iniquitous, nefarious, villainous, wicked. It has to be recognized that 'black', an ambiguous term, signifies darkness and obscurity (linked poetically with fear and evil) as well as skin pigmentation. And there is a good deal of contamination from the first of these meanings to the second. Some African languages, I am told, have alternative words for these different meanings, thus avoiding the ambiguities that plague Western usage.

Seventh, the education system has much the same relationship both to racism and to sexism. Using shorthand terms, we can summarise the situation as follows: oppressor and oppressed are kept increasingly separate as they pass through childhood and adolescence, with the oppressed being given either no or inadequate education, and the oppressor being systematically miseducated. The term 'oppressor' here refers

not only to males and to white people but also to middle-class people. The key feature of miseducation is that the oppressor is systematically taught to have no sympathy for, no responsibility for and no solidarity with, the oppressed. Absolutely oppressors are not permitted to see that there is a systemic distribution of gains and losses, such that the gains and benefits which accrue to themselves come at the expense of losses and disadvantages for others. Class segregation in our educational system, particularly at secondary level and in

higher education, is even more marked than race and gender segregation, and indeed is often the determining context in which the two latter forms of segregation operate.

Eighth, both racism and sexism involve tragic waste. The most obvious aspect of this is the lost potential of the oppressed - black people and women respectively. Less obviously there is the loss to the oppressor, and to humankind generally, of certain human values which in a polarised situation are isolated and devalued. For example, with regard to gender issues, there are the qualities from the thesaurus quoted here earlier - 'delicate, gentle, soft, tender'. In relation to cross-cultural and 'racial' oppression, the issues are beautifully outlined in a poem by Shahida Janjua, which she calls *Tourism*. (6) The poem begins with an evocation of exoticism:

I was the caged animal
Again today
Stalked trapped
Put on display
In the zoo
They so graciously call
An Ethnic Minority Community.

The poem goes on to picture the European tourist who briefly visits a Third World country, and who comes back with nothing more than the confirmation of their previous inadequate assumptions. White views of black and ethnic minority people are dehumanising for the oppressed - and dehumanising also, Shahida Janjua emphasises, for the oppressor too:

So you learnt nothing
Stuck with preconceptions

Stuck with stereotypes
You went and returned
With postcard images
Cardboard cutout puppets,
Fleshless, loveless, contact
Which leaves you
With more to worry about
Than me.

Sexism and racism mean wasted potential both for the victims and for the short-term beneficiaries. Also they mean that there is little chance of creative interchange between people from different locations. The following quotation is from one of the most famous passages in English literature. For some people listening to it here today it may sound like Mills and Boon stuff at its most sentimental and falsifying. Others, however, will find it moving:

There was no harassing restraint, no repressing of glee and vivacity with him; for with him I was at perfect ease, because I knew I suited him; all I said or did seemed either to console or revive him. Delightful consciousness! It brought to life and light my whole nature: in his presence I thoroughly lived; and he lived in mine (6).

The quotation is from *Jane Eyre*. In a few economical words Charlotte Bronte recalls the belief, the dream, the experience, of love. Such love is possible only between equals. One fundamental objection to sexism, amongst others, is that it removes the possibility of such equality and therefore of such love. 'The more I live,' writes Adrienne Rich, 'the more I think two people together is a miracle' (7).

Closing reflection

There is a world to win, as the person said, and we have nothing to lose but chains which are inside as well as around us - mind-forged manacles clamping tight upper 'lips, rendering us fleshless, loveless, as well as also chains between us, in all the levels of personal and political life. The task of combating both sexism and racism has three aspects: alliance, dialogue, synthesis. In relation to these two apparently separate issues, which are actually similar and connected, we need:

alliance - to work with each other, not against each other;

dialogue - to listen to and to learn from each other;

synthesis - to combine and merge with each other.

In conclusion, let us recall again Maya Angelou's passionate and passionately hopeful song:

We love and lose in China,
we weep on England's moors,
and laugh and moan in Guinea,
and thrive on Spanish shores.
We seek success in Finland,
are born and die in Maine.
In minor ways we differ,
in major we're the same.
I note the obvious differences
between each sort and type,
but we are more alike, my friends,
than we are unlike.
We are more alike, my friends,
than we are unlike.
We are more alike, my friends,
than we are unlike.

Robin Richardson is the Director of the
Runnymede Trust, London, England

References

1. From **I Shall Not Be Moved**, by Maya Angelou (1980) Virago Press, pages 4-5.
2. Myers, K (1990) Equal Opportunities in the New Era, **Education**, 5 October
3. See for example **Subject Women** by Ann Oakley, (1981) Martin Robinson, the chart on pages 336 and 337. Oakley's typology involves distinctions between Equal Rights, Traditional Marxist, Althusserian, Humanist, Feministe Revolutionnaire, Redstocking, Cultural Feminist and Female Supremacist.
4. I sketched these, following the work of Paulo Freire, in **Daring to be a Teacher**, Trentham Books 1991, in chapters 3 & 4.
5. Page 175 of the Penguin edition.
6. *Jane Eyre* by Charlotte Bronte, page 461 of the Penguin edition.
7. Rich, A (1970) **The dream of a Common Language**, W.W.Norton, page 31

Prospects for Progressive Pedagogy in England's Schools in the late 20th C

Dr. Bill Taylor

Progressive education under threat?

The provision of publicly funded education has always been politically controlled in every country to a greater or lesser degree. It is too facile to state that this is true only under totalitarian regimes such as Stalin's or in countries that explicitly require their schools to "nation-build" as in much of the African continent. It has become increasingly true in the closing years of the 20th century in England where a conservative political ideology of market forces permeates recent educational legislation. This has been used to control what goes on in schools and classrooms to a far greater degree than has ever been so in the past. The Education Acts of 1988 and 1993 are the culmination of a decade's moving in this direction and they ensure that the foreseeable future of schooling will be governed by their requirements. This ideology is in many ways state-centred, concerned with the state's needs rather than those of the individual.

This article seeks to extend that of Turner (1993) by considering the prospects for progressive education in England, now that the parameters laid down by law seem somewhat hostile. During the late fifties and early sixties, most schools in England were developing team teaching based on the values of cooperation and integration, teaching methods based on giving learners hands-on experiences, developing records of achievement in which a child's progress in a wide range of human endeavour was recorded. End-of-school public examinations (especially C.S.E. and then G.C.S.E.) included the continuous assessment of pupils' course work which was graded by their teachers. However, by the eighties, the government had become determined to regulate subject content and attainment criteria, control the recording and publishing of test results, and to insist on its own forms of public accountability. Although this does not necessarily mean a cloning of teachers as

old-fashioned catechists, countless books and articles have been written in the past few years to suggest that there is a strong possibility of that happening. Gilroy (1992) offers a useful comment and Apple (1982) dealt with the issues at length.

In response to the widespread unease in the teaching profession with its reforms, the government commissioned Ron Dearing to review some of the more contentious of these. His report (1993) does not presage the demise of progressivism though opportunities for infusing schools with its core values will need to be looked for by imaginative individual teachers and individual schools in order to maintain a progressive perspective in a pupil's learning experience. By reducing the amount of prescribed content and also by increasing the teacher's contribution to the pupil's assessment, Dearing makes it possible for teachers to employ heuristic teaching methods.

The eighties had witnessed both the quality press and the tabloids frequently blaming the teaching profession for virtually every economic and social problem. Schoolteachers were accused of causing a moral decline which was related to high and long-term unemployment, an increasing divorce rate, more babies being born to unmarried mothers, fewer people attending public worship, infants being murdered by children.... the list of horrors seems to stretch to infinity. A decidedly negative revision of the 1960s was de rigueur, and Secretaries of State for Education often made explicit reference in public speeches to this. (see *Times Education Supplement* for 31-10-86 as an example.) The assumption was that the teaching profession abused or misused the autonomy it had had for over half a century by failing to maintain behavioural and academic standards.

Various aspects of both the 1988 and 1993 Acts as well as many of the directives from such central offices as those of the National

Curriculum Council and the Department For Education directly and indirectly support this assertion. Cabinet ministers continue to take the high moral ground about Religious Education, Sex Education and truancy. Little has been heard about young people perhaps being demoralised by the frustration of becoming adult in an uncaring society that over-values money, materialism, competition, egotism, and that offers too few people secure employment, housing and public services.

Starting with the Fight For Education (1969), various "Black Papers" considered that in both primary and secondary schools there had been an erosion of both discipline and academic standards. They attacked egalitarianism and regarded progressive education as fallacious. The second set of these Black Papers opens with a long letter to Members of Parliament, in which progressive education was repeatedly maligned. The eighties saw a Conservative government returned to power and the teaching profession began to lose more and more of its autonomy; for example, the TVEI (Technical and Vocational Initiative - in some ways this did have progressive heuristic elements in it) which tried to radically revamp the senior secondary school's curriculum and make it more work-oriented, was entrusted to the new Manpower Services Commission and not to the teaching profession or the Department of Education. Bennett's research (1976) suggested that progressive teaching methods were less effective than traditional ones. One of the country's best known independent progressive schools, Dartington, was obliged to close in 1983. The post-1988 National Curriculum was created by a council which paid only lip-service to consulting the teaching profession.

The Dearing Report (1993) holds out some promise of redressing the balance. It has been accepted by the Secretary of State for immediate implementation. Although it does not change the central ideology or structure of the National Curriculum, it creates space for teachers and

schools to respond imaginatively to individual pupil needs and to local conditions.

Person-centred education in England.

The child-centredness of pioneers such as Rousseau, Froebel and Pestalozzi in Europe, of Dewey and Bode in America, of Tagore in India, of Hadow in England made enormous contributions to changing schooling from being passive, dull and fact-ridden. Turner (1993) acknowledged the contribution of Scotsman A.S. Neil, whose small private school of Summerhill inspired influential writing that received international acclaim. Another Scot at another Summerhill was more adventurous: R.F.Mackenzie (1970)'s leadership of a very large local authority comprehensive secondary school in Aberdeen's working class area of Summerhill demonstrated that progressive ideas were the monopoly of neither primary schools, the independent sector, nor the small school.

The liberal tradition in state education had got under way before the Second World War with the three Hadow Reports. They revolutionised teaching methods, especially in the primary schools, play and fun becoming part of the learning process. In the sixties, there was a spate of government-commissioned Reports; they offered guidance about both policy and practice but did not have the power of legislation.

"Progressivism in education is essentially about putting persons at the heart of the learning and teaching processes."

Plowden (1967) focused on primary schools and was grounded in the philosophy that children learnt better by finding out rather by being told. Newsom (1963) focused on the secondary education of the average young person, and

advocated more social education and a greater sensitivity to individual needs. Albemarle (1959), Crowther (1960) and Robbins (1963) echoed similar consensus for the Youth service, the older adolescent and higher education respectively. Class work and continuous assessment became respectable parts of the examining of pre-school-leaving pupils. Teachers had extensive and real powers over the curriculum. The Schools Council, a democratic organisation with teacher participation, played a

major role in developing curricula. In applauding the United Nations for its "International Year of the Child", the English New Education Fellowship in 1979 hailed this as an opportunity for liberating children from repressive discipline, dogmatic teaching, rote learning and for fostering learning approaches that centred on a respect for the individual.

Progressivism in education is essentially about putting persons at the heart of the learning and teaching processes. A school's efficiency, as demonstrated in a league table position - the form favoured by the current government - can be enhanced and need not be threatened by a progressive ethos. It is not necessarily logical to regard progressive and humanist pedagogy as incompatible, though for years it has been taken for granted, that a teacher who is concerned with getting children to spell correctly cannot simultaneously encourage free and innovative expression. The mastery of mechanical arithmetic functions need not be incompatible with active learning that encourages understanding processes and principles. By putting subject content at the centre of schooling, the National Curriculum is not necessarily advocating pre-test cramming, nor is it necessarily ruling out the preferred work-styles of progressivists.

To imply that one pedagogical ideology excludes another is to parody what goes on in schools. In every school activity - both in the formal and the hidden curricula - humanistic and progressive teaching and learning can and do coexist and intertwine. Chanting is not undertaken only to commit to memory. A memorised prayer or fact can provide an individual with a personal private bank account from which to draw. Is memorising a misuse of precious time that could be better spent engaging learners in a search for meaning and appreciation? Can higher order aesthetic or intellectual activity occur without a base that might come for memorised material? The very best of progressive education can be consistent

with the very best of humanistic education and each can benefit the other.

The core ideology of much of the politically-driven contemporary educational policy in England contains elements that pre-date the birth of progressive (i.e. pre-Rousseau!) methodology, and therefore Turner's optimism about "the conspicuous successes of progressive education over the past 70 years" needs to be treated with caution. Yet, New Era in Education must be one of the principal mouthpieces for publicising ways in which students of all ages and all abilities can be taught and can learn progressively while simultaneously aiming to attain the targets set by the National Curriculum's four Key Stages.

Citizens in a Shrinking World

One perspective that is central to the World Education Fellowship is the international one.

The National Curriculum in England regards this as a "dimension" and Citizenship as a "theme" (1989) but makes rather half-hearted attempts to build it in to lesson content, so the onus is on teachers to make space for it. Geography and Modern Languages are the obvious National Curriculum

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subjects in which to locate this. Somewhat anglo-centric forays are made into the History of some other countries. Education for International Understanding has however all but disappeared. Britain's membership of the European Community with its post-1993 disappearance of internal frontiers might offer an opportunity to schools to address international (or at least European) issues, perhaps in Cross-Curricular Themes or Active tutorials. British citizens need to be educated into becoming European citizens (Taylor, 1993), acquiring skills and attitudes that will extend their employment opportunities, enhance their self-esteem, and appreciate their interdependence in an enlarged multi-national multi-cultural family.

No person, political party, religion, ethnic or national group has a monopoly of high moral

principles or their implications for education. In a multi-ethnic multi-faith multi-lingual Britain and a multi-national European Community, public recognition needs to be made of the fact that many of the moral precepts at the heart of Islam, Judaism, Hinduism, Sikhism and Christianity are similar. Each ethnic and national group shuns violence, drug-taking, child-molesting, corruption, mafia-type gangsters, so British schools need to challenge the suggestion that any trait is exclusive to any one of the ethnic or national groups in Britain or Europe.

Issues to do with equal opportunities gets tokenistically tagged on towards the end of most of the National Curriculum Council's subject guidelines. (See for example, those for English (1990) and (1992)). Perhaps readers of New Era in Education can develop specific lessons within specific subjects or across traditional subject boundaries to accommodate content and methods that further these and other progressive considerations. They could do for progressive education what Runnymede Trust (1993) has done for multicultural education.

Staffing the schools of the future.

One specific current intention in England is the creation of a new Teacher Training Agency. As I write, the bill about this is still being debated in Parliament. This will have implications for the financing and managing of teacher education. Well over half of the teacher's training in the future will be located in schools (See Department for Education Circulars 9/92 and 14/93 for example). This change comes from the view that teachers have been trained for the past half century by college tutors who are pedagogically and maybe politically too radical or woolly, providing their students with unacceptable behavioural models by being more concerned with the process of learning than with measurable scholastic products.

According to this scenario, the professional preparation of teachers needs to be managed in a radically different way in order to ensure that

the profession practises values deemed appropriate by the nation's political leaders. School Boards of Governors and inspection teams, each including lay people, will participate in decision-taking about promotion and demotion of teachers as a way of making education publicly accountable, implying that for too long the professionals have had too much power over their own assessment and have been too deaf too long to criticism from parents and employers.

The traditional teacher training colleges, LEAs, Teachers' Unions and Professional Bodies are collectively mistrusted by many politicians for having conspired for too long to enculture young teacher trainees into a

"Progressive education can and must prevail within and beyond the National Curriculum."

progressive ideology. The hope must include that, by creating collaborative partnerships between schools and colleges of education, the crazier excesses of the progressive

movement will be curbed. It is something of a paradox that the same schools that have often been rubbished by leading politicians are to be entrusted with the preparation of future teachers.

Perhaps the shortcomings of schoolteachers are less horrendous than are those of the traditional teacher trainers. The assumption is that a practitioner learns by modelling on an experienced expert, but experience and expertness are not synonyms. And will the learning practitioner learn simply to replicate existing practice? Schools give priority to the young child; they are unlikely to give trainee teachers top priority. The trainees will be anxious about personal and professional survival, wanting to become confident with subject content and to be able to cope with the management of pupil behaviour. They may well not get time or opportunity to reflect systematically on their experiences in order to develop their own theories.

Good theory emerges from reflecting on practice and the new approach to teacher-training could be beneficial in fusing theory and practice in a credible manner. Is it being too pessimistic to predict a further decline in the practice of progressive education as a

result of this change since schools contain many teachers who share Bennett's suspicion of progressive methods and they are likely to be more concerned with their league table positions than with developing reflexivity among trainee teachers. Those schools that are happy with the league-table culture are likely to have mixed thoughts about training teachers - unless maybe there will be yet another league table, one that ranks schools in terms of their success as teacher-training institutions. *New Era in Education* readers could share ideas about how to use the new post 9/92 Circular school-college partnerships to ensure that trainees get to learn at first hand about effective progressive teaching methods, avoiding the temptation to over-mechanise teaching in order to help pupils to attain attainment targets.

Irrespective of the National Curriculum, Key Stage Targets or the Teaching Agency, the uniqueness of the person must remain central to the learning process. An entitlement curriculum and a profile that indicates the scholastic attainment of a certain level of prowess will only help to equip the individual for the adult world if the school has empowered that individual by nurturing personal dignity, worth and integrity. *New Era in Education* readers can and must perform the function of fostering person-centred education - from nursery through to university - that is simultaneously consistent with attaining academic goals within the framework of the National Curriculum.

Conclusion

Progressive education can and must prevail within and beyond the National Curriculum. The debate must not polarise between traditionalists who advocate going back to pedantic basics and progressives who suspect all tradition as stifling. Without progressive teaching and learning the pedants could take over schooling and the preparation of teachers in the future.

A trawl in both the American "ERIC" and the British Index demonstrate a virtual non-existence of current writing on progressive education. This article has suggested a number of ways in which WEF can contribute to the debate while recognising that the political

parameters of legislation will determine the context. It is for its supporters to argue with conviction and lucidity that WEF's tenets are still relevant to schooling in England after the 1988/1993 legislation.

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Male Gendering and Education into War Mentality

Dennis Brown

The main part of this article, "About the War I Shall never Fight in", was originally written for an edited book about Manhood which was never completed. Some of it was given as a paper at the University of Hertfordshire "Perspectives on Gender" conference in February 1992. The writing was intended as a male response to the fascinating autobiographical pieces in the Virago book *Truth, Dare or Promise*¹ - and the existential stance and personal style were dictated by this. In the light of some recent books about Masculinity, it has been tempting to seek to extrapolate from, generalise about and translate into more academic discourse the experiences and impulses underlying the writing. However, it seemed virtually impossible to effect this without distorting and diluting the original text. More importantly, to do so would surely be to betray one of the most challenging ideas of the feminist movement - that the personal is the political - and, in discursive terms (Julia Kristeva, Mary Daly, Helene Cixous) that "aesthetic" discourse may speak more truly than "theory". What is offered below is one view of a particular social experience. It represents a narrative about one kind of education, and one facet of acculturation. It is open to the reader to "recognise" or not, to make extrapolations and generalisations, or to draw theoretical conclusions. It was written in the spirit of dialogue.

"About the War I Shall Never Fight in"

I grew up in war, and I am still obsessed by the war I shall never fight in. My grandfather was a pacifist in the Great War, and my father was a pacifist in the Second World War. But my brother was in the RAF for his National Service. I escaped National Service by two months - but before it was abolished I thought a lot, as an adolescent, about whether I should be a conscientious objector or not.

However much of my imagination was dominated by very different matters. The

flame-thrower of my mind engulfed a whole company of die-hard Nazis on the outskirts of Berlin. In a Spitfire cockpit I locked teeth on teeth as my cannon-fire raked down a marauding ME 109. On the bed of the Mediterranean I sweated, in stale air, as the engines of a German attack-ship churned above my sub. And at times, imagining a future that seemed half-promised, I was bombing the massed tanks of the Russian aggressor on the North German plain, or snarling at the cunning, dogmatic face of the Chinese terrorist I had square in my sights.

One of my earliest memories is a visit to an Ack-Ack gun. It was at Newhaven on the south coast of England where my father was a Baptist minister, and I was about two years old. There was the cold angular machinery, the grey monstrous barrel and under round, steel, slightly jaunty helmets the grinning faces of the soldiers guarding it. I didn't want to get near: I already knew the sudden buffeting of its sound when the droning, dark planes flew overhead. I hung back as my elder brother was swung into the seat.

On my fourth birthday we were living in London. My chief toy on that day was a wooden model of a Wellington bomber, made by a man in my father's congregation.. It was ineffably beautiful - a weighty, balanced projectile, queen of the skies in its camouflage paint of brown and green, with the vivid tail flashes and bold body-roundels of primary red and blue. It gave me enormous power, and I turned it about in the dining-room air with a rasp in my throat like the rattle of death. It flew and I flew with it, exultant in my fantasy. It was specifically a Wellington - not a Lancaster or Halifax or Flying Fortress; and it was the most magnificent plane in the world. Yet although I remember the effortless flying, I do not remember my unleashing any bombs. Have I unwittingly edited something out?

For I knew all about bombing - it was part of everyday, domestic life. Each evening I went to bed under the stairs and was read to. Later my

brother would join me there. Much later again, drugged by sleep, we were carried out to the communal shelter. I once woke up, having fallen onto the hard floor and howled to be rescued; I once wandered about lost in there among alien families; and I once marvelled to see my father, returning from his Air Raid Warden duties, smash his head on the concrete lintel and stagger about without once weeping. The nights were full of distant explosions. The days were the usual childhood eternities of hurt or achievement, but all subtly threaded through by my parents' terror of the 'doodlebugs' - that new, half-legendary threat with its comical name that no-one ever laughed at. One half-destroyed my father's chapel; one whose explosive had failed

was exhibited, mangled by its fall, in the park we walked in; and one, one afternoon, cut out just behind us and we raced, hands lashed to Mum's, for the shelter - to hear it explode in the near-distance. The

reality of fear was always there - and a siren's howl will to this day give me goose-pimples.

I was sent to boarding school at the age of seven. We were an active and tough lot, and I remember how we waved and cheered when an old boy rolled his Spitfire over the trees in mock-Victory Salute. Each summer, readying ourselves for the inevitable fight with the Ruskies, we waited breathlessly for "Q Day". We had been drilled and trained and built huts in the woods for months before. There had been rumours and counter-rumours. Then suddenly a coded message would unleash all the upper school (11-14s) onto the tennis courts, instantly kitted and ready. We stood in squads with our iron rations, cap-guns wooden rifles and mortars made of treacle-tins (with carbide and water for the explosion). A mine blew up over the hill, and then we were off to our huts in the wood for a weekend of frantic attack and defence. The tall, barking junior masters joined us, quite as enthusiastic and bloodthirsty as any. Fireworks were hurled into enemy huts, mortar-lids shot through the air, caps snapped off in our pistols and we hurled abuse at our enemies. Oddly

"It gave me enormous power, and I turned it about in the dining-room air with a rasp in my throat like the rattle of death."

enough no one ever seemed to get injured - despite the darkness. But then, as I say, we were quite a tough lot, and it would have needed something like a broken limb for one of us to report sick and so miss the fun.

Dormitory feuds were inevitable. Scouting and raiding were normal parts of the night's activities and were usually good-humoured enough. But there were also quite vicious fist-fights and sometimes brutal mob-bullying. One victim of this was a small Jewish boy who wetted his pants and so usually stank. His smell was like blood to a pack of hounds. We mocked him and ragged him and hit and kicked him in small vicious circles of jostling limbs. Within weeks his parents had taken him away. We

hailed this as a great victory for decency and Englishness, though I fancy some of us felt a bit bad. Certainly, the guilt still lingers on in me: for I, though never the toughest, was a part of all that. I was usually second or third in command of the

changeable gangs and normally held my own in the punching and wrestling. Still, in my deepest nerve and bone, I own to the hideous excitement of violence - libidinous flash of the anger-fuse, the exultant impact of fist into flesh.

There were codes of honour. You fought for a friend as well as for yourself, or you fought in a gang for leader and group. If a leader was badly worsted, the blows grew vicious; if you didn't stand up for a friend you were doubly despised as coward and traitor; if you fought and lost you were respected, provided you didn't break down. Tears were the ultimate enemy, the final disgrace. A crying gang-leader was a terrible sight - it brought us all to the point of hysteria. There was nothing worse than humiliation; it made us all cruel and confused and deeply frightened. We feared for ourselves, for our lack of control, for our own abasement, for the helpless "girl" trembling behind the warrior mask. So we ruthlessly mocked the boy who broke into frenzies of fear or hurt - for it could have been us. We vaunted our feats, and discussed each stage of a gang operation, quick to praise all heroic achievements and to blame

any holding back in the fray. We were just like the clichés about Vikings, though we thought of ourselves in terms of Biggles and Algie. Cut off from family, and lightly controlled by the junior staff, we found ourselves in the lore of the gang and defended our place there with insult and blow. It was a group-dynamic, controlled by the leader and played out against the fear of the other. In essence, we were a battle-clan.

My fantasy-life was as savage as ever, if tempered by hints of the mysteries of girlhood. And this was the case for most of my friends; without tele or personal radios or stereos, we read like gluttons - and war was the subject of most that we read. We soaked in the recollections of RAF pilots, submarine captains, D Day veterans, frigate commanders, Desert Rats and the well-loved Resistance and Special Agents. Outwardly, we studied and played games and bummed around the town on Saturday passes. Inwardly, for hours at a time, we fought out World War 2 in a myriad roles, and night after night, on the verge of sleep, we confronted Nazis in dire situations. For me this was wildly intense. My plane caught fire, my sub was depth-charged, my tank was shelled, my aerodrome was bombed, my ship was torpedoed, and my frantic figure was pursued through French woods by motor-cyclists, Alsatian dogs and fanned-out units of SS soldiers. I was almost always heroic - unthinkable to be otherwise in such a war. Under threat or torture I never broke down and betrayed either friends or information. And that, I felt optimistically, would be how I would behave when it came to the Russians.

I am over military age now. Yet I still read a lot of war literature, though I am trying to cut down. In the last few years I have read much of the war poetry and several memoirs and fictions of the Great War - I teach it at times. But I have also read books on the Falklands Campaign, Vietnam and classics on fighting like John Keegan's *Face of Battle* or Richard Holmes' *Firing Line*. They inspire me, shock and amaze me, and fill me with lurid imaginings. They are, in a sense, my pornography. But unlike the sexual kind, the secret I endlessly hunt here is not that of the "other" - woman - but the stranger secret - that of myself. How would I behave under fire? Could I deliberately kill someone?

And at what precise point, and in what awful way, would I finally break down in a test to destruction?

And there are other fascinations - the mysterious fraternity of comrades-in-arms, the ecstasy of the attack, the terror of rout. Such books are full of forbidden rites. Sudden details stand out and speak to my blood, drum in my brain, such as an anecdote on a Falklands attack:

"They called out 'Commandos, Royal Marine Commandos'. That was to let them know who was coming to kill them."

"To let them know who was coming to kill them": in that laconic phrase, I sense a fearful conjunction of savagery, pride, will-power, brotherhood and ruthless skill. It calls to me insidiously, sometimes as an Argentinian conscript cowering in a sleeping-bag, sometimes - and here the blood whirls up in my head - as a Commando myself, storming the ridge. "Commandos!": it is a cry like that of my own deepest arrogance, my own darkest hatred - raw and forbidden.

The writing of war experience, at its most intense, has always that strange, transgressive suggestion. Here is T E Lawrence, for instance:

We lived always in the stretch or sag of nerves, either on the crest or in the trough of waves of feeling. This impotency was bitter to us, and made us live only for the seen horizon, reckless what spite we inflicted or endured, since the physical

sensation showed itself meanly transient. Gusts of cruelty, perversions, lusts ran lightly over the surface without troubling us....We had learnt that there were pangs too sharp, griefs too deep, ecstasies too high for our finite selves to resist. When emotion reached this pitch the mind choked; and memory went white till the circumstances were hum-drum once more."²

Such writing makes me feel myself an existential virgin. It rebukes the superficiality of my existence; it reminds me of the intensity of male endeavour and anguish which has made possible our callow, fast-food peace; it tells me I know nothing of the extremities of men at war, and that without such knowledge I am no "man" at all. Here works the corroding lure of masculine pride itself, and here too is evidenced the amoral core of Existentialism, where

"authenticity" of experience is counted as good in itself, irrespective of its ethical nature or effect. Yet knowing this does not calm the ferment in my brain. In reality, however virtuously, I am cut off for ever from the world of Lawrence or the Desert Rats, from that of the trenches or the bocage. And that sundering somewhere haunts me as a hurtful loss.

I try to keep faith with such experience, at second hand, even though it is impossible. For a trust is involved here - a solidarity, if only of the imagination, earned by others' courage, endurance, moral torment and unleashed adrenalin: by their shed blood, provoked madness or unnursed death. And this makes me impatient not only with Jingoism - most obvious of dragons to be slain - but also with the rhetoric that "war is only waste" or "the politicians made it - they can fight it". Tell that to the Russians of Stalingrad or the Jews of Treblinka. There are, I believe, no comfortable truths about war. It can only be opposed by a moral courage as great and enduring as that demanded of the ordinary Tommy in war-time, and that may include physical as well as psychological dimensions - Russell in prison, or the privations of the women at Greenham Common. The problem of war cannot be glibly pinned on facile Aunt Sallies - whether politicians, generals, capitalists, communists or, indeed, "men". We can only begin to understand it, let alone eradicate it, by acute personal and historical imagination and acknowledgement.

The full gamut of war literature shows how the experience of battle brings out the most diverse emotions in men, almost all much-intensified beyond peacetime experience - which, of course, explains part of the dangerous mystique and allure of war. In the Nuclear Age, full-scale war is suicidal, and a poem like Ted Hughes' "Truth Kills Everybody" is more relevant than, say, "Anthem for Doomed Youth". Yet the moral impossibility of nuclear war should make it easier for us to be honest about old-style battle itself. It is horrific, mindnumbing and hideously destructive, yet it can bring out of men - often the most wooden or plastic of creatures - extraordinary releases of pride, love, exaltation, honesty and pity. The full war literature shows that, in a repressive modern world, it may be only

in war that many men can be truly human. For in such writing modern man's hidden springs of emotion and spirituality are most nakedly revealed. Which explains its importance especially for "the hollow men ... the stuffed men":

"Mam, moder, mother of me
Mother of Christ under the tree...
Cover the spines of us...
There, there, it can't, won't hurt - nothing
Shall harm my beautiful."³

This is about the war I shall never fight in. And, I would argue, war is at the core of male gendering in the twentieth century, even for the many, like me, who have not had to fight. Perhaps the younger generation of men are now different. But war was certainly at the root of the masculine mythology I grew up in, and it has been the normative experience of Englishmen between about 1914 and 1960. Six of my uncles fought in one world war or the other. One was gassed in the trenches (under-age) and was subject to depression until he died; one served in "Messpot" and once wisely fled his observation-post at the sight of Turkish cavalry massing in the distance; another, as I have said, dropped in the wake of D Day - his diary records his colonel's praise ("raring to go, aren't you?"), the burns on his hands from the parachute cords (after all the training, he had forgotten to don his silk gloves), and the gunfire of "Jerry", which hit him in the leg within twenty four hours.

Most of the masters at secondary school also had war-experience. The Head had been in the original Royal Flying Corps; my boarding-house master had been at Dunkirk; and the sports-master had been with the navy at D Day. They rarely said much about it. My chief source of anecdotes about the Great War was, oddly, my Aunt Florrie. When I used to stay with her she would sometimes talk about her own sixth form days. She would name and describe the boys in her class and recall the parts they had played in readings of Henry V. Almost all had subsequently been killed in the War. She was, perhaps, trying to pass their bravery on to me. I always remember her recitation, with large, sad eyes, from the Shakespeare they had learnt together: "O God of battles, steel my soldiers' hearts".

Twentieth century men have typically had to think of themselves as warriors. Even now, with war again a matter for professionals, the legacy of that gendering lives on in the male imagination. Boys' games and comics, bedrooms filled with toy tanks, warplanes, grenades and machine guns, gang-warfare and battle-videos all testify to a myriad fantasies about the bottom line of masculinity. Men remain potential cannon-fodder - to kill or be killed. To be male is to be the imaginative keeper of the secrets of drilled discipline, shared danger, hypothetical mutilation or death. In each family, the man is the unconfessed priest of the rites of aggression, fear, violence and death. Modern men are war-creatures; it helps make their separateness and their mystique. Yet none of the books on gender I have read makes much of this. At a conference I attended on "Sexual

Difference" there was no paper on men and war; the great part of the discussion was about women's gendering and the struggles of gay people. Yet it was implicit that these were predicated against a masculinist reality that was scarcely discussed in its own right. In this century, at least, maleness has been shot through with the necessity to serve in the forces when called on. This surely needs more attention in gender-debates.

Part of such attention could usefully be directed at the reality of group-bonding which battle provokes at its most intense. Such bonding provides a supra-personal comradeship and loyalty between men which can only occur in situations of mortal peril, when soldiers have been trained together for exactly that moment. It is the brotherhood of battle which most profoundly unites men. Grouping in a dangerous cause gives them extraordinary pride, love and communality which even family life cannot rival. So if war is man's burden, it can also be his strongest means of self-identification. In this sense men most deeply "find themselves" in the crucible of combat. And if this is so for men, then it will also surely be true for women as they increasingly participate in battle-situations.

Men's pride in combat-mutuality is intense, if slightly absurd. I feel it myself vicariously as a shared lore. It has been overwhelmingly men who have stood in the firing-line, shoulder to shoulder, sharing the effort, the terror, the possible triumph, each protecting the other's weakness. There is no

stronger bond in the world of men. Each individual is a weapon, forged into a far vaster weapon, the army, with all its profusion of lethal extensions - spear or rifle, catapult or artillery, cavalry-charge or armoured thrust, arrow-shower or exploding rocketry. The ultimate male pride is armed might in victorious action. It is not egoic but profoundly social - "my buddy", "mein kamarad", "mon comrade", "my brother-in-arms". The deepest tears are not shed for oneself, or for loved ones at home, but for the deaths of friends in the firing-line. And here too is the sharing of ultimate secrets, the forging of deepest trusts in extremis, the mythology of bitter jokes, cocky songs, wild profanities and the commitment, at times, of talismans, body-heat or one's last gasped words. Such men may know each other's smallest habits as well as their own. They are gripped by

communal emotions far more powerful than shot or steel, and they triumph or suffer as living cells of the same great body.

As a matter of overall gender, masculinity's deepest tribal secret remains the comradeship of war. I think many women sense it and sometimes fear it,

sometimes perhaps envy it. For it is exclusive; women who fight with men become, in effect, honorary men. For the mythology is essentially gendered. It is "men" who are there when the chips are down - when the tanktreads clank, the artillery crashes and gunfire zips past the unprotected face. "Women of England" may say "Go" (and hand out white feathers to those who do not), but it is men as a gender who suffer and endure the turmoil of battle. This is our heritage, our burden and our pride. Only "men" share the glory, the bloodlust, the loyalty, the dire fear of fear. To give away this would be to dissolve the dynamics of gender itself.

Which is why we must do so. In the Nuclear Age man's aggressive bonding is quite out of place. Our secret is one that can kill us all - and the whole world beside. Yet how to dismantle so potent a force? Gestures will not do; mere words cannot undo. For to give up war is to be "unmanned" and to face, like Christ nailed to the cross of his own self-surrender, the final solitude of ungendered being. This is about the war I shall never fight in. And part of that imaginary conflict will remain in me whatever I think about it. So I will end as I began. War is a mental reality I must try to live with. In a real war, who knows what I would have chosen or how I would have fared? This is no

"The full war literature shows that, in a repressive modern world, it may be only in war that many men can be truly human."

longer an issue. Yet somewhere in my mind I am still being bombed on. Somewhere I am still second or third in command of a gang organised for combat. Somewhere I am already doing my National Service square-bashing. Somewhere I am still taut in my pilot's cockpit, hunched over the tank's main gun, crouched low over the Asdic's pinging, creeping along a bocage hedgerow with Pete or Dave, or running alone through a night forest, the sound of crashing boots behind me.

Yes, I am a man of my times, with a male imagination - even though I try now to give more time to the small "girl" weeping, desperately, inside me. So I will look more to the living goodness in things and seek always dialogue and negotiation. But a lost part of me will always be there, nowhere, a fire in my blood, sweat in my

eyes, a stench in my pants, screaming obscenities as my bayonet jabs into my enemy's chest and he slumps forward, gurgling blood, and the unheard, never-known, bullet explodes my brain...in the war I shall never fight in.

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1. Truth, Dare or Promise: Girls Growing Up in the Fifties, edited by Liz Heron (Virago, 1985).

2. T E Lawrence, Seven Pillars of Wisdom: A Triumph (Penguin, 1969), pp 27-8).

3. David Jones, In Parenthesis (Faber and Faber, 1963), p 177.

NEWS

Round the World - WEF Section News

Rosemary Crommelin

Headquarters

The WEF Constitution has recently been revised to bring it into line with the Charity Commissioners' new requirements, and this matter has been discussed at meetings of the Guiding Committee in London during the past months. We are especially grateful to Norman Graves for his help in the revision. There are no spectacular changes; the new Constitution will be presented formally at the meeting of the General Assembly in Japan, when copies will be available for the Sections.

1994 is the year for presentation of the biennial Book Award, donated by Education Services, and organised by the Guiding Committee. We would welcome proposals from overseas Sections: the criteria is for a book (published during 1991 or 1992) which the

proposer considers has significantly contributed to the social purposes of education. Details of the book and its publisher to Headquarters as soon as possible, please.

The sub-committee for the 1995 Conference continues to meet and plan for the UN event. Unfortunately there was a discrepancy in the dates given in the last issue; they should read: Monday, 10 July, to Saturday, 15 July 1995, at the Froebel Educational Institute, Roehampton Lane, London SW15.

We are delighted at the interest Sections are showing for receiving New Era material by E-mail. Positive indications have come so far from India, Australia and Japan; we need full details of members in those and other Sections with facilities for receiving material,

so that they can be put in touch with David Turner.

India

Our Treasurer, George John, spent some months in India last year, and it was a very pleasant surprise when he announced at the January meeting of the Guiding Committee that he had not only visited various educational institutes in South India, but had contacted the Indian Section in Bombay and had attended the Silver Jubilee celebration conference of the Gujarat Research Society's Hansraj Jivandas College.

The conference theme was "Education for a World Family," supporting the forthcoming conference in Japan, and it was organised in collaboration with the WEF Indian Section; Mrs Kallolini Hazarat being President of the

Conference Steering Committee.

Founded in 1969 by the late, much loved, President of WEF, Dr Madhuri Shah, under the aegis of the Gujarat Research Society, the Hansraj Jivandas College of Education set out from its earliest days to be a centre of educational excellence. Improvements in the quality of teaching in mathematics and science was considered by the College to be of major importance in the early 1970s, and at this time the College undertook a Unesco Project on Lifelong Education.

During the following years the College's concern with social matters was evident, with activities connected with nutrition, the importance of the environment, improvement of practice-teaching programmes, interaction between educationists and health scientists, adult education, and so on.

Since 1983 the present principal, Dr Urmi Sampat, has developed the College's technology facilities, stressing computer skills, and especially vocational training in education. She is paving the way for increasing the role of women at all stages by directing studies to areas such as job-orientated courses for women drop-outs, inaugurating a diploma course in Early Childhood Care Education for pre-primary teachers, and examining the attitude towards the changing roles of women.

It is an impressive 25 years, combining the pursuit of high academic standards with the

quest for creating awareness and social concern: we send our congratulations and good wishes for the future.

Rainbow of Emotions is the title of a charming book of love poems from world-poetry published by the Gujarat Research Society, and edited by Suresh Dalal and Kallolini Hazarat. Its touching dedication to Dr Madhuri Shah is a measure of the affection in which her memory is held. The Guiding Committee was delighted to receive a copy of the book from Kallolini Hazarat, together with greetings from members of the Indian Section.

Japan

The Conference in Japan this coming August will draw its participants from many countries. In a recent letter, Mrs Aizawa confirms that as well as those attending from Japan there will be over one hundred from overseas: from the UK, Moscow, Zagreb, Spain, Turkey, Northern Ireland, India, South Africa, Lithuania, Israel, France, Germany, Poland, Mexico, Australia, USA, Canada, Bangladesh, Indonesia, Vietnam, Sri Lanka, Nepal, the Philippines, Thailand, Korea, Taiwan, China, Pakistan, Bhutan. It is indeed an impressive list. The Japanese Section has kindly invited the WEF Chairman and Secretary to attend as their guests.

The Japanese Section sees as the purpose of the Conference, under its general theme of

"Education for a World Family," the exchange of information between representatives of the United Nations University, cultural attachees of embassies, and educators and students from Europe, America, Australia, Asia, and East European and developing countries. All within the framework of searching for a new vision and turning towards the 21st century, while at the same time taking a fresh look at the actual situation of education in the contemporary world.

The Conference will aim, through individual presentations, panel groups, sectional meetings etc. to discuss problems such as home education, lifelong learning, education for the green earth, multicultural education, development education, education in an informed society, and education for the minorities. The purpose of these discussions will be to arrive at a deeper common, mutual awareness of the people populating this earth, and at a re-thinking of the ideal ways to be followed for a truly democratic global society.

The Conference is supported by the Japan Ministry of Education, Unesco Japan Committee, Foreign Ministry, United Nations University, National Women's Education Centre, Unesco Japan Association, Unesco Asian Cultural Centre, etc.

We shall all look forward to what promises to be a stimulating conference, and a truly international occasion.

Oil on Troubled Waters. A Report on the 27th General Conference of Unesco

Rex Andrews

Only meticulous planning and an atmosphere of calm and tolerance could ensure the smooth-running of an international conference of over 2000 participants from 181 different states representing a challenging diversity of cultures and points of view: but once again the biennial General Conference of Unesco provided an awesome model of human co-operation and consensus. There can be no doubt of the need for examples of this kind. As Federico Mayor - overwhelmingly re-elected as Director General of Unesco - wrote in a recent issue of the *Courier*:

"More wars are being fought today than at any time in the last fifty years. In the past decade, people fleeing death, destruction, and even deliberate policies of plunder and extermination, have swollen the ranks of the world's refugees from ten to twenty million."

Moreover:

"About 1.3 billion people in the world today live below the poverty line, with no chance of feeding themselves adequately. They include nearly all the 30,000 children who die every day directly or indirectly from malnutrition, most of the one billion people who cannot read or write and almost all the 300 million children who are deprived of schooling...(While)...the income of the richest fifth of the world's population is 150 times greater than that of the poorest fifth, and this disparity has actually doubled in the last thirty years."

Clearly Unesco, along with the other agencies of the United Nations, has a prodigious task ahead. But as the Director-General also points out:

"At the same time, there have never been so many negotiated solutions and processes of reconciliation, under the aegis of the United Nations in particular."

Pouring oil on troubled waters is one aspect of the work of Unesco; but its main task is to 'oil

the wheels' of international and intercultural cooperation so that disparate human societies can learn to work smoothly and productively together in a 'Culture of Peace'. A 'culture of war' and aggressive competition has been with us all too long: a future for humankind depends upon developing a culture of cooperation and respect for each other and for our environment.

Unesco inevitably has to work under severe financial constraints. The General Conference agreed a budget ceiling of \$455,490,000 for the next biennium - equivalent to about five hours' world spending on the military ! Savings have been made by tightening the organization, reducing documentation, shortening the length of the Conference and decentralising some of Unesco's activities. But even so the Organization depends upon 'extra-budgetary' resources from its major partners in the United Nations to supplement its 'regular budget'. The budget plunged in 1986 after the withdrawal of the United States, the United Kingdom and Singapore. It is to be hoped that they will not remain out in the cold for much longer. One can only feel ashamed that their participation is currently limited to observer status at the back of the assembly.

Twenty-six new members of the 51-strong Executive Board were elected: four for Group I (Western Industrialized Nations); two for Group II (Central and Eastern Europe); six for Group III (Latin America and the Caribbean); four for Group IV (Asia and the Pacific); seven for Group Va (Africa) and three for Group Vb (Arab States). A slight shift in the balance corresponds with Unesco's concern to prioritize Africa, the least developed countries and women. Incidentally, with this election, Executive Board Members will no longer serve in their individual capacity, but will be considered as Member States. For the second time the Executive will be chaired by a woman, Mme Attiya Inayatullah of

Pakistan, a specialist in development and population control. Dr Inayatullah takes over from Marie Bernard-Meunier (Canada), the retiring President of the Executive who has successfully steered the Committee through a difficult and challenging period.

At the inaugural ceremony of Federico Mayor's second term of office, the President of the General Conference, Mr Ahmed Saleh Sayyad, paid tribute to the Director-General's achievement during the past six years, making Unesco 'an effective instrument at the disposal of all Member States' and nurturing 'international intellectual co-operation aimed resolutely towards the future':

"The great merit of this transformation and this line of approach is due to Mr Mayor, to his determination, his boldness and perspicacity."

Federico Mayor's achievement rests on a broad base of preparation: as a scientist with over 80 scientific papers and several books popularizing science to his credit; as a Parliamentarian with two years as Minister of Education and Science for Spain followed by election to the European Parliament in 1987; and as a poet, with two published collections of poetry.

The General Conference welcomed many distinguished speakers including Egyptian President Hosni Mubarak, Jordanian Prime Minister Abdul Salaam Al-Majali, President Oumar Konare of Mali, Patrick Manning, Prime Minister of Trinidad and Tobago, Jacques Delors, President of the Commission for European Communities (and of Unesco's new Commission on Education for the 21st Century), and Javier Perez de Cuellar, now President of Unesco's World Commission on Culture and Development.

Yasser Arafat addressed the Executive Board during the Conference, discussing the need for peace-building in Palestine through education, science, culture and communication in the context of the recently signed agreement between the PLO and Israel. The President of Benin, Nicephore Soglo, addressing the Conference called for the creation of a Marshall Plan-type fund, destined for Africa. (This Plan,

it will be remembered, was the generous American Foreign Aid Bill in 1948 releasing nearly 4 billion dollars - an enormous sum at that period - to help in the reconstruction of stricken Europe after World War Two. Is it too much to hope that such long-sighted vision and generosity could be repeated to meet a comparable crisis today?) In his appeal President Soglo declared:

"Unesco must struggle for the concept of a new type of international co-operation based on fair remuneration for the work carried out by the populations of the South, a fair distribution of resources and a new kind of partnership."

African concerns were also addressed by President Sam Nujoma of Namibia (where Unesco is helping establish a University, and creating a Chair on Law and Human Rights, as well as supervising emergency relief); and by Nelson Mandela who told the Executive Board that Unesco 'can play a leading and even decisive role' in education in post-Apartheid South Africa where black education is in a deplorable state since the government currently 'subsidizes white children at the rate of five or six times more than black children'.

Education, Science and Culture

It is impossible to separate entirely the three strands of Unesco's remit since they are interwoven at virtually every point. An inter-disciplinary approach is vital to practically all the problems and projects addressed by the Organization. However, these three principle strands can clearly be recognized in the first three of the five Major Programmes dealt with by the Commissions at the Conference.

1. Education and the Future

The first priority will be to increase the numbers of school-age children and adults in basic education programmes in countries where literacy rates and school participation is low. Particular attention will be paid to the participation of girls and women and those with limited access to conventional forms of education. This includes help for the increasing numbers of refugees and displaced persons. The quality and relevance of basic education will

also be addressed through teacher education, workshops and publications, etc, dealing with both the content and process of education.

At the secondary level scientific and technological literacy will be targeted, and help given to involve more girls in science and technology studies. The Organization will review and expand its collection of exemplary secondary curricula and teacher training programmes; continue to promote its Associated Schools' Project (ASP); and support vocational training and preparation for the world of work. Sadly its services will be needed in numerous emergency situations due to warfare as well as to natural disasters. Other areas of concern will be training and information activities dealing with the environment, population and development; distance learning, continuing education for adults, and educational support for out-of-school youth; strengthening inter-governmental co-operation, networking and information exchange; and improving the status of teachers and the quality of higher education.

University networking for North-South and South-South cooperation has been boosted by the Unitwin project launched at the last General Conference. And another success story is the creation of 70 Unesco Chairs in the same period, with more applications in the pipeline.

A major project is the new International Commission on Education for the Twenty-First Century chaired by Jacques Delors. This forum is focusing on the question: 'What kind of education is needed for what kind of society in the future?' The Commission will present its report to the Director-General late in 1995 after consultations with 'eminent scholars from a range of disciplines, policy-makers, intergovernmental and non-governmental organizations and all components of Unesco, including the National Commissions, advisory committees and regional networks'. Speaking at the Conference, Jacques Delors cited as major challenges: accelerated population growth, technological progress and its negative side-effects, and the improvement in means of communication which can bring people together but also tends 'to laminate the diversity of

cultures by purveying the ideologies of the countries that are technologically dominant'. Four crucial questions posed by Jacques Delors were: how can educational systems promote development; how far can they adapt themselves to the evolution of society; what should be the relationship between educational systems and the state; and how far can they inculcate values of openmindedness? 'A new vision of education' should promote personal accomplishment with 'each individual becoming in due course, at different times of his existence, both learner and teacher'.

II. Science for Progress and the Environment

Through promoting cooperation in basic and engineering sciences, Unesco will seek to improve and strengthen university teaching in these areas, promote research and help to transfer the results to industry through fellowships, visiting professorships, etc, particularly where needs are felt in Africa and least developed countries. The centenary of the death of Louis Pasteur will provide occasion in 1995 to organize six regional microbiology and microbiology-related symposia in cooperation with the French authorities and the scientific community.

A recent thematic issue of Unesco Sources (January 1994), brilliantly entitled: **Renewable Energies: the Prodigal Sun** exemplifies the decision of the Conference to pursue research on renewable energy sources and reforms in energy utilization through pilot projects in cooperation with research institutions, regional and international networks and NGOs. Work on natural disaster reduction, sustainable ecosystems, the management of water resources, etc, are among other projects to be continued. Attention will be focused on maritime issues by the proclamation of 1998 as the Year of the Ocean.

The Chairpersons of the four main areas of scientific activity related to the environment stressed the necessity of interdisciplinary cooperation to meet the challenge of sustainable development. The programmes concerned are chiefly MAB (Man and the Biosphere), IHP (International Hydrological Programme), IOC (International Oceanographic Commission) and

IGCP (International Geological Correlation Programme). Their spokesmen advised the Conference that:

"Unesco needs, in the coming years, to consider the interactions between the oceans, terrestrial ecosystems, freshwaters and the lithosphere as well as the sociological dimensions".

Sound decision-making in the human sphere will depend on scientific understanding of these dimensions and their relationships. 'Sustainable development,' today 'is not a luxury but a necessity for mankind'.

III. Culture: Past, Present and Future

'Culture' is a big word with a lot of meanings; but the fullest understanding of its significance is essential to Unesco's activities. In the past well-meaning development projects tended to ignore cultural implications, riding roughshod over the lifestyles of the people they were meant to help. It is now recognized that 'more humility on behalf of the industrial world' is needed if we are to reduce the ills of unplanned urbanization and the break-up of homogeneous communities. A World Commission on Culture and Development, chaired by Javier Perez de Cuellar, is working on 'identifying and analysing the ways in which cultural development, over and above economic conditions, influences individual and collective well-being'. The Commission is also concerned to 'study the implications of the present progressive loss of indigenous knowledge, traditions, languages and even entire cultures'.

If people's identities are to be respected, 'development needs more of soul', said Mr de Cuellar. But as well as recognizing cultural patterns rooted in the past, 'the transition to sustainable development' will require 'profound changes in attitudes and lifestyles...a recreation, while respecting the identity of each, of a common fund of shared values' for both North and South - a 'new cultural dynamic for social change' is urgently needed.

One programme in this area 'is focused on the role of culture in the emergence as well as in the prevention and resolution of conflicts, and on the vital contribution that intercultural dialogue, both within and across frontiers, can make to the success of integration processes'. This will have

important implications for multicultural communities and will help to focus support for ethnic, religious and linguistic minorities and indigenous peoples. Other Unesco activities are directed to the safeguarding of cultural sites and the development of museums to preserve the cultural heritage of peoples and communities. Efforts have been made to limit the damage to important sites in Yugoslavia due to the present fighting there as well as to preserve treasured cultural monuments and sites throughout the world.

In addition to a variety of ventures such as the Silk Roads, the Iron Road, Baroque World and the Maya World Projects, Unesco is mounting a new project - the Slave Route - in cooperation with the states concerned 'to develop ...intercultural cooperation, both between the countries of Africa and communities of the Black Diaspora, late victims of the slave trade, and between these countries and communities and the industrialized nations'.

IV. Communication, Information and Informatics in the Service of Humanity

To summarize the objectives of this Programme I cannot do better than to quote them in full from Unesco's Approved Programme and Budget 1994-95. They are:

"to encourage the free flow of ideas by word and image at inter-national and national levels and the wider and better balanced dissemination of information without any obstacle to the freedom of expression - which is one of the foundations of democracy and a priority concern of Unesco. The whole of Major Programme Area IV is inspired by the principle of freedom of expression and its corollary: freedom for all to choose their information. They are reflected in action aimed at promoting press freedom, pluralism and media independence, and at improving the circulation of information produced in developing countries. The strategy adopted combines action and study in cooperation with all the partners concerned, and aims to provide practical responses to the challenges arising from the process of democratization going on in many countries and the demands of sustainable development."

Work in this area includes, among other things, technical support and professional training of

both men and women, particularly in developing countries; audio-visual projects in rural areas and poor suburbs of big cities; studies relating to ethical and legal aspects of computerized information and the strengthening of regional informatics networks. The project to re-establish the Alexandria Library in Egypt will be continued as part of the programme to safeguard endangered and unique library collections and archival holdings.

V. Social and Human Sciences: Contribution to Development, Peace, Human Rights and Democracy

This Programme covers a vast area of activities which can perhaps be summed up under the title of one of its elements, the 'Management of Social Transformations' (MOST). It includes the Associated Schools Project; the revision of the Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms; preparation of an international instrument for the protection of the human genome; proclamation of the United Nations Year for Tolerance (1995); and work on a World Plan of Action on Education for Human Rights and Democracy.

Central to the concerns of Programme V is the creation of a 'Culture of Peace'. What common values will such a culture require? What behaviour patterns lead to non-violence? What are the 'enemy images' in different regions, and how can these be eliminated?

"An international workshop will explore ways and means of reinforcing the contribution of religious leaders, mass media, NGOs, 'youth peace-builders' and other partners to a culture of peace; (and) its results will be broadly disseminated through specialized networks."

Studies on conflict settlement will analyse sources of conflict and violence (ethnic, cultural, social, religious and linguistic) and search for ways of preventing or reducing violence. Efforts will also be made 'to encourage action aimed at strengthening women's contribution to peace'.

In its aim to promote 'a culture of democracy' areas of special concern to Unesco include Latin America and the Caribbean and Central and Eastern Europe; and new emphasis has also been placed on...the building of a non-racial, equit-

able and democratic society in an apartheid-free South Africa *through* education, training and the strengthening of institutional capacities.

The Conference was inevitably enlivened with a number of exhibitions, presentations and other events. Noteworthy among the exhibitions was one on the Silk Roads illustrating the intercultural connections on these historic routes linking China, Central Asia and the Mediterranean Basin. Another, on Recycling Waste, showed immense ingenuity and creativity among artists and craftspeople, notably in developing countries, but also in Western Europe, using old engine parts, bottle tops, plastics, broken glass, rags, scrap paper, wire, etc, etc, to create a variety of fascinating and colourful artefacts, both decorative and useful. One outstanding item was a comfortable settee made by sawing a section from one side of an old cast-iron bath and adding cushions.

Unesco Science Prizes were awarded to a number of innovative and distinguished scientists. Generously in the circumstances, the USA and the UK were not excluded from these presentations: Derek Beer and Michael Lynch (UK) and James Tiedje (USA) were included among priz-winners from Mexico, Italy, the Netherlands and Czechoslovakia. Similarly at the International Fair Play Awards ceremony the British gymnast Eddie Van Hoof received a trophy along with others from France, Germany and Russia. For pioneering work facilitating a satellite broadcasting service with an Aboriginal organization, two Australian broadcasters, Fred Glynn and Philip Batty were jointly awarded the 1993 McLuhan Teleglobe Canada Award.

An encouraging and touching event was the presentation by youngsters from 'difficult' suburban housing estates near Paris of 45 football kits destined for use by youth in El Salvador, Guinea and Palestine. Such gestures bode well for the future, if only they could be multiplied on a massive scale. More nostalgic was the event marking the setting up of a committee to celebrate the centenary of the cinema. Its object will be to collect and safeguard the historic legacy of past films on the one hand and to promote the wise development and cooperation of the film and television industry.

Unesco, NGOs and the WEF

WEF Members may not all be aware that our Fellowship has Category B consultative status with Unesco. This means that we have to keep the Director-General informed of our activities, keep our membership advised about Unesco developments and submit periodical reports. In return we can send observers to sessions of the Unesco General Conference and its commissions, make statements within our competence and (subject to approval) address plenary meetings of the Conference. There are also occasional meetings of NGO representatives between Conferences, as Unesco is anxious to stimulate likeminded activities among, and cooperation between, NGOs. We also receive documentation about Unesco events and activities. NGOs whose countries are in membership of Unesco (that is practically all, except for the UK, the USA and Singapore!) may receive subventions for organizational expenses

in certain circumstances when Unesco-orientated projects are involved. All this means that we have a responsibility to examine ways in which we can promote the ideals of Unesco, and also to work for the renewal of Unesco's universality by encouraging our governments to rejoin. Let us hope that we can achieve this by the time Unesco celebrates its 50th anniversary in 1995.

Reference

Approved Programme and Budget for 1994-1995, Unesco 1994

See also **Unesco Sources and Unescopress** (various issues).

Dr Rex Andrews is WEF NGO Representative to Unesco and author of numerous papers on education, and of the recent publication *International Dimensions to the National Curriculum*, Trentham Books, 1994

Learner Managed Learning: the Power to Learn.

Report of a conference held in Holland, April 1993

Sneh Shah

Two conferences were held in 1990 and 1991, the first one in London, England, and the second one in Opava, Czechoslovakia. The umbrella title for the two very successful conferences was Learner Managed Learning, a theme at the heart of the principles of the World Education Fellowship.

The Dutch Section of WEF volunteered to organize a third, again a very successful conference, in the series, but the focus was The Power to Learn. The conference director was Peter van Stapele, and the conference coordinator was Lida Dijkema. It was a very enthralling experience, partly due to the Dutch flavour of inspiring music at the start of each day and partly because the conference truly became a learning experience for all involved. To that extent, while the assumption for many of the

participants had been that it was the *students'* power to learn, it was clear by the end of the conference that everyone involved in the process of enabling the learners to manage their learning had to be a part of the on-going process of learning.

The general thrust of the conference is best summarized in by the following two extracts from the speech given by Emmanuel Nicholas on the theme. "Giving Education a Chance":

"As educators, we have been talking education, doing education, structuring education and we have all been involved in designing education in all sorts of situations. Very often though, we forget that there is no education without a process of learning, and now more than ever we begin to realise that the learner must manage his or her learning. I contend that the one who

professes to be an educator, also has to be in a process of learning. Only when the educator is in a process of learning can he or she facilitate the process by which the students enter into a glorious journey of liberating education, of life-long learning, of growth, change, of involvement and participation in the transformation of self and society. I believe that nearly all of us who come from an academic, institutional background are very much tied down to the structural educational requirements of what we have to do while we talk about Learner Managed Learning".

"In my view, learning has to be a global concern. It has to embrace everyone, whether they be learned or not learned; whether they be university professors or students; whether they be ignorant or learned; whether they are literate or illiterate. In our Global Village, survival is a critical task not only for the economically poor, or for the illiterate masses who scrounge for their daily bread, it is a task for all humankind. Humankind either survives together or condemns itself to extinction. The crucial task/for humankind is to effect survival strategies for all. This it can do only by becoming a learning society".

Education in any one country cannot be the sole focus of our concerns. The responsibility of WEF is highlighted yet again in this issue by another extract from Emmanuel Nicholas' speech:

"If as educators we do not take the opportunities that come our way every day in our

lives, new worlds of experience and learning are not going to be open to us. We are then not going to facilitate the process of empowerment, the process of learning, for those who come into our lives. When I came into New York in 1977 I had already received admission to Fordham University, I asked to live where the Christian Brothers, under the leadership of one Brother Edward Phelan, were running a school for the very poor in the South Bronx. People avoid visiting the South Bronx. When I made my first visit to this school, Brother Ed took me around the classes. We stepped into grade four whereabout sixty children were engrossed in an individualised programme of learning. A young girl, lying on the floor with her workbook, jumped up, came toward the principal and asked him to explain something that she had read from the book. I stood there, stunned. So stunned that I asked myself what I was doing in New York. Why was I waiting for others to teach me? The whole of New York was open to me for learning. That child's approach to learning, of consciously seeking clarification even from the principal, shattered my most ingrained construct of education. This construct of education, that knowledge is something transmitted from teacher to student, had imprisoned me, had stifled my quest for learning. Only when I shattered the mental images I had held sacred in my life did my life begin to change, to allow me to become a self directed learner, to make every day a day of learning".

Learner Managed Learning THE POWER TO LEARN

Report of a Conference held in Holland, April 1993

Price £ 6.00 per copy (inc.p&p)

Cheques should be made payable to WEF, contact the Secretary, WEF.

REVIEWS

Effective Teaching in the Early Years: Fostering Children's Learning in Nurseries and in Infant Classes by Tricia David

Audrey Curtis and Tram Siraj-Blatchford, An OMEP (UK) Document. Trentham Books, 1992, 32pp, £2.50, ISBN 094 8080 817

It is reassuring to come across a book which speaks out boldly in support of early years teachers.

It begins with some background information about OMEP, followed by a summary of their findings. The Introduction sets the scene highlighting the areas of importance to early years practitioners and to address some of the omissions of the official discussion document.

The Report then moves on to address three important questions:

1) What do we know about how children learn?, 2) What do we know about life in early years classrooms and schools?, 3) Do we have a vision for the future, and how should early years teachers be educated and trained, in order that they may provide excellent education for all?

The Organisation Mondiale Pour L'Education Pre'scolaire (World Organisation for Early Childhood Education) aims to promote worldwide the health, education and rights of children from birth to eight.

The findings of this report will strike a familiar chord in many teachers. The most effective, relevant meaningful and active learning is provided in challenging but familiar contexts. Teachers are pragmatic and dogma is to be found more likely in a teacher directed rather than a children directed classroom. The authors also found that whole class teaching would not benefit children. Holistic as opposed to subject based teaching was more meaningful. They also found that standards were maintained and the weaknesses in reading were related to stress in children's lives. Finally, they emphasized a longer period of teachers, on the basis of its link with children's learning.

Each section summarises the most influential research of the last few years as the basis of effective teaching. And as no extensive research is cited, it provides the appropriate follow-up references.

This book should be mandatory for those interested in early years issues - practitioners, parents, governors and policy makers alike, as it provides information on which they may base discussions of practice aimed at improving provision for the youngest children in our schools. The National Curriculum may be changing what is taught, but teachers need to examine the teaching styles that are most effective. This report does just that. A must for thinking teachers!

Changing Images - Anti Racist, Anti Sexist Drawings by Natalie Ninvalle Sheba

Feminist Publishers, England, 1984, 16pp, £2.00, ISBN 0907 179 24x

Natalie Ninvalle's Changing Images is the type of publication teachers have been seeking for years.

Teachers have been aware of the bias in most classroom materials and for the need to redress the balance. But finding alternative images is, however, extremely difficult - like looking for a needle in the haystack.

Sheba's commissioning of this set of non-racist, non sexist drawings which can be used for all teacher-made resources is ideal. The drawings are specifically designed for photocopying and can be reduced or enlarged to fit the purpose.

It is aimed at children of all ages and stages. New ways of seeing are explored resulting in lively and realistic images which can replace the bland stereotypes we see everywhere.

An ideal book for the staff room to be dipped into when needed.

**Marziyah Panju
Eastbrook JMI School, Hemel Hempstead
England**

The Insistence of the Letter: Literacy Studies and Curriculum Theorizing, Edited by Bill Green

The Falmer Press, London, 1993, 233pp
ISBN 1-85000-919-8, £14.95

There are eleven chapters in this book with contributions from Australia, Canada, New Zealand, the United States and Britain. However, I shall try to resist the temptation to name each contributor with the addition of a one sentence description of their chapter - which almost certainly would be inadequate. Instead, let us consider the theme of the book.

As the series editor, Alan Luke indicates the central question of the contributions concerns: what kinds of literacy are appropriate for life and work in the twenty-first century? That question has to be contextualised within the awareness of 'the increased presence of multilingual and multicultural student clienteles' (pvii) in many schools. For many of the writers in this book part of the answer they suggest is by introducing greater socio-cultural sensitivity and historical awareness achievable, perhaps, through the careful selection of the texts that are used in the classroom.

But, of course, it is more complex than that and the complexities are considered in the various theoretical contributions to this text. (Plato, Bacon, Arnold, Foucault, Ong, Derrida, Vygotsky and Halliday are among the many references used by the writers). One argument, put forward by William Reid, suggests that students, unfortunately, are not taught how to use textbooks as a means for studying on their own. And that might be made more problematic by accountability schemes such as the National Curriculum in England and Wales where the emphasis may be placed upon the teaching and learning of specific targets rather than on a widening of student's experiences. Yet the nature of the learning process and informed encounters with text rather than meeting simplistic objective criteria are vital for students of the future. For those students will need to be 'responsive students of literature and reflective writers' (John Willinsky, p73). They also need to learning about language, Frances Christie argues, which reflects some of LINK concerns in the United Kingdom.

What many of the contributors to this book do is to explore Education, and more specifically the teaching of English, during this century and occasionally before then. The purpose of those explorations is to examine the teaching and learning models that operate and to move forward to new model(s), albeit based on the earlier foundations - perhaps a 'renewing of progressivism' (p127), to use James Donald's phrase - but a model which suggests a facilitating, but also an instructional, teacher role with many genres used and a learned scepticism applied to those texts that are used in the classroom.

Seen through the eyes of this book 'Back to Basics' - with its implied need for functional literacy and its emphasis upon the visual aspects of literacy competence such as spelling, punctuation and presentation - would take on different connotations, for the basics would be the promotion of critical literacy. The reading of literature drawn from our cultural heritage (including popular culture) with the students engaged in reflective writing as a response to that social history of literacy and texts would be crucial. Tony Burgess places that in the context of 'classrooms (which) come to hear and allow for the different elements in the social experience of young people, all of whom are complexly related to the historical situations in which they find themselves' (p117). And such views begin to answer the central question of this book.

However, the application of such views into the curriculum of the classroom is the task for the teacher. And the teacher would need a period of quiet reflection in order to consider this book and relate it to the insistent demands of the classroom.

PS. I have refrain from commenting upon Colin Lankshear's contribution and his notions of 'Entrepreneurial Literacy', otherwise you would be able to say that I did not resist the temptation that I noted in my first paragraph - but some readers may wish to reflect upon his view of a literacy for our times.

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Negotiating the Curriculum: Educating for the 21st Century, Garth Boomer, Nancy Lester, Cynthia Onore and Jon Cook (Eds.)

London, The Falmer Press, 1992

ISBN 1 85000 937 6 (paperback) £13.95 and 1 85000 931 7 (hardback), 307 pages.

In one sense this book is an extended version of an earlier work, *Negotiating the Curriculum: A teacher-student partnership*, published in 1982. In that original volume a group of Australian educators presented their experience of negotiating the curriculum. The present volume includes a small number of chapters taken from the first book, and some of the other chapters represent further reflections upon practice by the original authors.

In another sense, this is an entirely new book, which appears, largely by accident, to share a title with an earlier work. The authors of the present work include a number from North America, so that the work has wider scope than the original. It also presents a wide range of experience of negotiating different areas of the curriculum over a number of years. Thus, *Negotiating the Curriculum* gives the reader the benefit of a wide range of applications of the approach to education.

The central theme is that learners need to take an active role in the framing of the curriculum. Learning requires the participation of the learner, not merely as an effective recipient of knowledge, but as a selector, tester, and shaper of experience; an experimenter with real needs to be met.

In terms of educational theory, the book is firmly grounded in a tradition represented by Dewey, Kolb and Schon. On the positive side, the book presents case studies, which include the initial hesitations of teachers setting out to use negotiation. The stories of growing trust in students, along with a growing recognition that negotiation will not necessarily lead to disaster, mean that this book will probably be of

considerable value to teachers about to embark on a process of curriculum negotiation.

The negative side is that the book verges, at points, on the theological. Negotiating the curriculum is not a teaching technique, but a "real life" process, in which the teacher hands over some real control to the pupils. In this sense it is not to be confused with a strategy for motivating pupils, or a style of teaching. But even if that is accepted, this book devotes rather too much time to distinguishing between "good" curriculum negotiation, and inferior varieties.

Overall, I did not find this book very exciting. Most of my own experience of curriculum negotiation has been with adult learners. Much of the same theoretical background applies, so the more theoretical sections of the book were familiar enough to me not to be startling. On the other hand, most of the example in *Negotiating the Curriculum* are taken from schools, with negotiations taking place within more or less rigid constraints of syllabuses. This was not quite close enough to my own experience to ring any bells. There were moments, however, especially in some of the reported dialogue with students, when the material came alive for me.

I think that this is a book which I shall keep on my bookshelf in case I find myself, at some time in the future, faced with going back into teaching in the classroom. I think that in that circumstance the book might provide me with the encouragement to be more adventurous with negotiating the curriculum than I would otherwise have been. The practical descriptions, hints and enthusiasm might help a teacher who is wondering whether curriculum negotiation can do any good at all in a system where there is a rigid national curriculum.

For the teacher who is looking for such practical inspiration, and who does not mind reading small print on very thin paper, this may be just the book they have been waiting for.

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Contributions to *New Era in Education* are welcomed. All articles are refereed. A copy of the guidelines for authors can be obtained from the Editor. Reports, short articles, or views on any aspect that relates to the principles of the World Education Fellowship are also very welcome. The Editor is anxious to receive details of good practice and responses to themes covered in the previous issues.

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A Human Right and a Social Necessity

At the opening of the *Education for All Summit of Nine High Population Countries* the Director General of Unesco, Mr. Federico Mayor, said,

"Education is thus not only a human right; it is also a social necessity." (DG/93/46)

While Mr. Mayor was referring more to the specific global issues such as population growth, poverty, deprivation and the safeguarding of the environment, his statement highlights what education should be.

The state and purpose of education are under deep analysis round the world, although the parameters are varied. Within the context of the deliberations of Unesco, global relations are inevitably paramount. Education is seen as the key instrument in reducing economic inequalities between the richer and poorer countries. At the same time it is seen to have a special part to play in raising the status of women and girls. Threats to the global environment mean that the nature of these threats and the potential solutions have to be part of children's education. The concern of other global agencies, such as the World Health Organization, results for example in education designed to prevent AIDS featuring in programmes of both formal and non-formal education.

Debates in the more industrialized countries range round the cost of education, reflecting a greater enterprise culture whereby 'services' such as education have to be planned and assessed like any other business. Concern about the quality of life of the individual surface within the context of the background of social structures such as the traditional family.

There are, however, tensions inherent in having education as a human right and as a social necessity side by side. Or, to be more specific, tensions are increased because of the acceptance of the rights of the children.

Take the example of the current discussion in Britain on sex education in schools. On the side of social necessity it could be argued that the number of young single parents, abortions and abandoned babies, as well as psychologically disturbed children, calls for sex education so that

at an early age all children would have the necessary information or be aware of how to access it.

On the side of human rights, the potential vulnerability of all children could be the justification for sex education to be compulsory. However, these could come into conflict with the rights of parents, who are legally responsible for underage children. Many parents have objected to schools making decisions about what children need and have claimed that, as parents, they have the right to decide what should be taught to their children.

Another example is that of parents who believe their religion or customs do not allow for what they see as 'free and open' discussion about sex education. They see such education as 'corrupting' their children.

Focusing on what the country needs in economic terms can deny an individual what she or he could potentially be very good at, or are interested in. The increasing focus in all countries on technology and its perceived link with industrial and social progress has squeezed out subjects of aesthetic significance or those that are deemed to be valuable in an individual's moral and spiritual development. Educationists have argued for a long time that the full development of an individual cannot be qualified but that the ultimate fabric of society and quality of life may suffer if students do not receive a full and balanced curriculum.

Developments in any one country could be full of tension for concerned educators. However, they need to look at the nature of debates in other countries, and within the context of international organizations and associations to be reminded of the broad and complex framework for such discussions. The current nature of debates has put education high on the agenda of virtually all countries, and fundamental questions are being asked about the purpose of education and how it is linked with the ideal society. Making education truly meaningful for the individual and society is a very difficult task but is made manageable and exciting if the discussions carry on and are shared widely.

Sneh Shah

Child-centred:subject-centred?

Norman Thomas

What view should we take about the formal education of young children, that is, of children in nursery and primary schools? Is it right, as has been a widely held belief in England in recent decades, that their education should be child-centred; or should we take a subject-centred stance, as is more common among those who teach older children? Or, perhaps, should we take some intermediate view, and if so what?

Of course, there are other important questions about what is taught. Should the curricular choices that are made be designed to enable members of the next generation to meet the requirements they will face - social, spiritual and occupational - assuming that we can predict what they will be? Or is what is chosen intended to preserve the current culture? Or, a question well explored by Meyer, Kamens and Benavot (1992)¹, are curricula world-wide both underpinning the national state and converging internationally? But for this article I shall concentrate on the alleged dichotomy: child-centred/subject-centred and its accompaniments.

First, the matter of formality. By formal, I mean having form, not haphazard. The formal education of children is what is planned to take place in schools; there may be - I would say that there should be - many opportunities for children to take decisions about precisely what they do and how they set about their activities while at school, but the broad plan is decided by the teachers. The form should not be rigid or plagued with ceremonial rules, but support individuality within limits that vary from instance to instance and child to child, and that are always a matter for deliberation and argument. In making their decisions, individual teachers also work within boundaries. In their case, these are established by teachers as a group and by the community at large operating through a variety of channels, including parents, local and national education

authorities and agencies, academics - and even writers on education.

One of the most important obligations upon those who determine the form is that they keep it under critical examination. A running danger of those who prefer to dismiss the place of formality in the school education of children, who stress informality, is that they are too often not self-critical about the forms they actually impose. Yet it is unavoidably the case that the educational baseline of the school - its shape, its furnishings, its books, equipment and materials, even the adults working in it - is almost entirely pre-set when a child enrolls. A conscious act of will is required if the school is to adapt in a way that suits the particular characteristics that a child brings; for some children, the required change in the school is very difficult indeed to arrange.

Of course, unplanned and even haphazard events occur in schools and outside that contribute to the education of children, sometimes very powerfully and sometimes to their advantage. It is worth noting that these learning processes are the result of a reaction between a child (or a group of children) and the circumstances in which they live. Those events and reactions, or their absence or their contrariness, are what people worry about when considering the effects of the family and community background on children's absolute levels of achievement at school. What background factors should be taken into account, and to what extent, when results achieved by pupils in one school are being compared with those achieved by pupils in another?

The issue of formality in education is closely associated with the idea of centredness. Those who advocate a child-centred educational system argue for arrangements that allow a teacher to respond to children's current, even passing, interests as they demonstrate them through their speech and actions. The argument is that encouraging the expression of interests

and basing work upon them ensures that the children are highly motivated and will learn with energy, probably taking their learning to a depth that could not otherwise be achieved. I doubt if there are many, if any, who would argue that every interest should be taken up when it arises, and it is, in any case, difficult to see how that could be done in a class of 30 or more children, each of whom may quite properly be interested in something different. Nor would many disagree that teachers have a duty to introduce the children to some events or experiences that they would not ordinarily come across in their daily lives. Maybe there are a few who would, and it is interesting that the only use of the term child-centred that I have found in an admittedly quick re-read of the Plowden Report², on primary education in England, warns against such excesses. It refers to the progress made during the post-war period to enlarge children's experiences and involve them more actively in the learning process but regrets that: For a brief time

activity and child-centred education became dangerously fashionable and misunderstandings on the part of the camp followers endangered the progress made by the pioneers. The danger still exists.

Perhaps, in passing, I should point out that the writers of Plowden Report also felt it necessary to provide a correction to a common interpretation of the word activity. This had achieved status because of its use in the Hadow Report of 1931 on primary education when advocating 'that the curriculum is to be thought of in terms of activity and experience rather than of knowledge to be acquired and facts to be stored'. Quoting this, they³ make clear that it is quite wrong to deduce that children are supposed not to be able to learn from imaginative experiences and that activity and experience [do] not lead to the acquisition of knowledge. The context makes it plain that the actual implication is almost the opposite of this.

The notion of child-centredness is also closely attached to that of heartedness. The Plowden Report⁴ spoke of the child lying at the heart of the educational process. One would think that it

would be so plain as to be a truism that anyone claiming to be an educator would have to take notice of the characteristics and nature of the person being educated. There are, though, certainly four things that have to be kept in mind when considering the application of this thought. One is that all human beings are sufficiently alike to be distinguished even from chimpanzees; though both groups tend to be gregarious. All young human beings are even more like each other than are humans as a whole. Nevertheless, when we look more closely, they are not the same: they share broadly common characteristics, but in different degrees and not least, from a teacher's viewpoint, differences in their rates of maturation and in their personalities. Equally, from a school teacher's point of view, these young humans almost

"The educational baseline of the school is almost entirely pre-set when a child enrolls".

always come in clusters of 30 or more and to some degree their individual peculiarities must give way to needs that are common across the class, or a sub-section of it. Anyone who tries to treat each child as a

separate individual for most of the time ends up as a conduit of tiny packages of learning and denies children membership of the community of learning. Such teachers may feel - and be - busy and even fully occupied, but each child's part of the educational diet becomes no more than the crumb of a dry biscuit. The problem is to provide a diet that is sufficiently varied to meet the educational needs of different diners reasonably well without overwhelming the capacity of the cook or denying the recipients the pleasure of a shared meal. The restaurant with too long a menu for its resources is as likely to be disappointing as is the one with just a single main course.

The word centred is not joined only to children. It is also found in the term subject-centred. Someone, somewhere, must have drawn a cartoon showing a meeting between a primary school and a secondary school teacher. I teach children, says the first. I teach mathematics, says the second, equally haughtily. Somewhere, there should be an innocent bystander who asks the first, What do you teach the children? And the second, To whom do you teach mathematic? By

definition, the characters are caricatures, but like all good caricatures, they are recognisable. No matter how far one takes informality or child-centredness, there is simply no point in children coming to school unless they are learning something. Nor does anyone, in my experience, question that children should be learning to acquire some skills and social competences and attitudes. Learning to read, write and figure are high priorities, but they are not all that is required of children. Why pay attention to such skills? Because they (and the rest) will enable children to become independent citizens and, one hopes, to contribute to the society in which they live, including playing some part in changing it for the better.

The rest include other skills, such as interpreting graphs and maps; identifying the variables apposite to a particular investigation; acquiring information; and even using computers, something that did not intrude even 30 years ago. Whatever the learning is, it is safe to assume that it will require the acquisition of information as well as of skills and attitudes. Some of the information is transient and some, on its own merit and because it is used again and again, becomes fixed. The selection of information does create special difficulties. Where a choice is available to the teacher it is clearly sensible to employ examples that will have long term use. On the other hand, who can say whether it will be more important for today's English child, when an adult, to know where Strasbourg is (or should it be Brussels?) than to know where Taiwan is? Priorities in choosing material to teach become: will it enhance general and desirable skills; will it enhance general and desirable attitudes; will it provide information that seems likely to have reasonably long term use, including later in the school programme when extending skills, etc; will it capture the children's present interests so that they are stimulated to learn? That sentence offers many opportunities for the exercise of value judgements the discussion of which would take us into ground outside the scope of this article.

"The school's function is to intervene in the interface between its pupils and the world at large."

Three general factors need to be taken into account when deciding what should be taught in schools: the nature of the learners, including what might interest and stimulate them and what they are capable of making progress in; the teaching capacity of the school and especially its staff; and the circumstances in which the children live. All three elements are in a continuous state of flux of which the most stable is probably the school and the most volatile are the pupils.

What, in my view, schools should be concerned with is not pupil-centredness, nor school-centredness, nor subject centredness. The school's function is to intervene in the interface between its pupils and the world at large, allowing some experiences and some demands to come through, but not others. What is more, the interface, of which the school becomes a part, is dynamic. In an important sense, a school, and especially its teachers, act

as a sieve through which aspects of the world at large are brought to bear upon and are shaped for the pupils. One image of schooling may be of a protective gauze. As the pupils move through the school, the

holes in the mesh are enlarged until finally they allow the pupils to pass through and be open to the full range of what the world may offer and require.

Is this view of any practical importance? Well, possibly. First, if accepted it makes for a common perception between primary school and secondary school teachers. Neither we in England nor people anywhere can afford the dichotomy that bedevils the education system and leads, as many studies have shown, to a fall-off in children's performance when they transfer from one stage of schooling to the next⁵. Secondly, it emphasises the school's positive role in bringing to children's attention educationally potent aspects of the wider world and of the ways that human-kind has interpreted and used them. Some choices are already determined by national curricula, but within those, considerable scope exists for selection which fits the experience, knowledge and

interests of both teachers and children. Third, it makes plain that the curriculum is not static - though neither need it be as frenetically shifting as it has appeared to be in England during the last five years. Fourth, it underlines the need for teachers to be increasingly knowledgeable about the children they teach, the material they teach, and the system of which they are a part. No one aspect is enough in itself. Fifth, it diminishes the notion of separatism, at least to some degree, of pupil from pupil; and more of school from school and of school from the world at large.

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3. Ibid., paragraph 529.

4. Ibid., paragraph 9.

5. See, for example, Galton M. and Wilcocks J., (1983) **Moving from the Primary Classroom**, Routledge and Kegan Paul, UK.

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The Role of Schools in Moral Regeneration

James Hemming

People are becoming increasingly worried about an insidious decline in moral standards: dishonesty is in evidence around the world, from petty pilfering to high level business and political corruption; drug dealing is rife. Also causing anxiety are sexual irresponsibility, and violence. The malaise goes deep. An experienced nursery school teacher recently complained: "Never before, since I started teaching, have I encountered four year-old who will look you straight in the eye and tell you a lie". Why is the moral decline happening now? How are we to bring education in on the side of moral regeneration?

The roots of morality

It was generally believed a few decades ago - and still is by some people - that moral education depends on hammering moral values into the young, whether in a religious context or

otherwise. This has turned out to be an erroneous expectation. It failed for two reasons in particular. Moral maturity does not grow only from intellectual injections of the right ideas; powerful emotional factors are involved also. Secondly, if communal experience does not bring home the values sought, just talking about them will have no enduring effect. Young people learn to respect moral values by living through relationships in which the values are manifest.

The crux of the matter is that man/woman is essentially a social being. When our species lived in small groups, gaining food from the products of the immediate natural environment, moral problems did not arise. Here, for example, is Professor Colin Turnbull, writing about the values operative in hunter-gathered societies: "Hunter frequently display those characteristics that we find so admirable in man: kindness, generosity consideration, affection, honesty,

hospitality, compassion, charity and others. This sounds like a considerable list of virtues, and so it would be if they **were** virtues, but for the hunter they are not. For the hunter in his tiny, close-knit society these are necessities for survival".

The key message is in the last two sentences. Just as hunter-gatherers did not need to mull over the rules for a sound diet, because they lived off natural foods rich in vitamins and nutritious minerals, so also human qualities could be taken for granted because it was obviously necessary to live by essential principles of co-operation and friendly relationships.

It is only when circumstances change so much that social/moral values are imperilled that it becomes necessary to enquire exactly what they are, and how living has to be shaped in order to preserve them. Which is what the great moral teachers set out to do for civilization from about 2000 BC to the Christian era and beyond.

Simple communities

The moral power of intimate community life still lives on into the present, but is now jeopardized by social congestion. While in Africa, on one occasion, I was taken by a friend to visit a small community, as yet free from the intrusion of modern commercialism. As wayward adolescents were very much on my mind at the time, I asked what they did about adolescent mis-behaviour in his community. He answered "There isn't any" and then added: "It's when they go into the towns they go wrong". The Rev. Arthur Bryant, who worked among Zulu tribespeople for over forty years, prior to the arrival of White influences, wrote in *The Zulu People*: "Though we personally dwelt for many long years amidst thousands of Zulu Natives, all of them heathens, and while the country was still purely native territory, we can recall not more than a single case of rape and not one of illegitimacy".

Just one more example, to bring us right into our own times. I asked a young Ghanaian, at present a student in this country, and born into a

rural community, how they dealt with undesirable behaviour among the young back in his home village. "It's no trouble", he told me. "If a young man gets a little out of hand, an Elder has a word with him and the other young people back up what the Elder says".

There is nothing remarkable in these facts relating moral development to intimate social life. During their holidays abroad, most people have experienced the difference in moral standards between what happens in small communities and what happens under congested urbanized conditions. On a small Greek island, you can put your wallet, or handbag, down without any fear of losing it; do the same thing in Athens and it disappears.

This contrast, incidentally, shows that moral weaknesses are not primarily genetic in origin, as some writers have been suggesting recently, but are primarily the result of moral degeneration that always accompanies the collapse of communal life. Congestion and crime grow along together.

The morally-educative school community

Consideration of these social facts at once puts a new slant on how to help young people to attain moral maturity during their years at school. Periods of Religious Education or Personal and Social Education can be useful, but will have small, or no, effect if they are not embedded within a school ethos that is itself intimate and formative. Moral values, as has often been said, are mainly caught not taught - whether at home or at school. Unfortunately, the climate at home may today be confused so that the main social organization for carrying on the essential social/moral values is increasingly become the school.

What values?

At this point we must explore exactly what values a civilized society should seek to sustain from one generation to the next. It is not difficult to arrive at what these values are because, as the sociologist Morris Ginsberg pointed out in *On*

"Never before, since I started teaching, have I encountered four year-olds who will look you straight in the eye and tell you a lie."

the Diversity of Morals: "amidst variation moral codes everywhere exhibit striking similarities in essential". It is also notable that all languages are rich in morally-significant words such as truth, kindness, trust, and their opposites. *Homo Sapiens*, as we have already noted, is a moral being and always has been, it is also true that the social and selfish aspects of personality have been in conflict throughout history whereas the Self and Society are always interdependent. Hence the importance of both bringing moral values to life in relationships, and of devoting time to considering them within the curriculum, in special periods and through the way subjects are treated.

A list of these universal moral values would read something like this:

Respect for the truth and openness.

Honesty in dealings and relationships.

Concern for justice and fair play.

Consideration for the needs and feelings of others.

Accepting responsibility for one's own actions.

Developing a concerned and creative attitude to life.

In addition to respect for these values in personal and social life, moral maturity involves qualities of character such as courage, patience, determination and appropriate self-control. As with the acquisition and appropriate self-control. As with the acquisition of values, qualities are as much caught as taught. One aspect of this is contact with greatness through encountering exceptional lives in English, History, Geography, Music and Art.

Schools have a big contribution to make to the quality of society by combining the experience of the right values in the relationships and activities of the school with a content of the curriculum that confirm them.

Schizoid values

It is not, however, easy to create a coherent social/moral climate within the school because the school is put into the position that it cannot give co-operative values their proper place since competitive relationships can easily become paramount: getting to the top, passing examinations; personal achievement at any

price. At present, in Britain, schools are threatened with an inspectorial system that will easily end up by differentiating school from school on the basis of the level of personal achievement scored by the pupils.

This is doubly damaging to the attainment of moral maturity. It means that the most able are trained to value themselves in terms of competitive accomplishment alone, while the least able feel rejected and inferior. The damage to the latter group is particularly serious. Growth towards moral maturity, and a sense of self-respect, are intimately bound up with one another. An adolescent who feels she is a failure at school is tempted to snatch at phoney self-esteem by showing off to his mates in some form of antisocial behaviour.

This leads to a vicious circle of spoiled relationships. The individual who is failing at school will not identify with the school and is likely, in consequence, to reject the values of the school, thereby finding himself - it is usually himself - more rejected than ever.

The size of classes

All the evidence supports the view that an intimate group is the best milieu for encouraging the growth of social/moral orientations. Confusion arises because it is possible to teach specific items in large groups. With efficient public address equipment there would be no difficulty in teaching the twelve times table, or even a poem, to a crowd of children a thousand strong. But you cannot teach the subtler qualities of being human **en masse** or even in a class of thirty.

There are many reasons why this is so. Human beings are size-sensitive. Intimacy and mutuality, and all that goes with them, gradually melt away as the social group increase in size. In a crowd, mass-mindedness readily develops, but personal responsibility is diminished, or lost. Another consequence is that, once intimacy goes, each individual becomes isolated. We should also note that, in social situations of intermediate size, sub-groups tend to form. Bullying has its roots in these social realities. The individual bully is usually an isolate; a group of bullies often turns out to be a sub-group of

social rejects eager to snatch a sense of importance for themselves by dominating others. The lives of young teachers are often bedevilled by a group of 'antis' within an overlarge class. The message for education is obvious. If we seek to develop the moral and co-operative qualities in the young, as well as their other potentialities, we must keep the teaching unit small most of the time. How small?

When a new staff college was set up in England it was agreed that no learning group should be larger than 18, and that was for young adults, dedicated to their training. That is the sort of size we should aim for in school classes. In larger classes, a teacher cannot hope to keep in personal contact with all the pupils and, therefore, cannot be expected to notice the need for special guidance when it occurs. Harassed pressure is the arch-enemy of good education.

A boy was referred to me by his mother because he was becoming disenchanted with school. He was partly dyslectic and could only produce written work very slowly. His mother showed me a sample of his work - an attempt at an essay. It was a blotchy mess, a page and a half long. It had taken the boy all the evening to produce. Across the bottom of the page was written by the teacher whose task it was to mark the essay: "This is not your best work". We cannot blame teachers for such errors of assessment when classes are over-large, yet such discouragement - along with boredom - readily leads to truancy, and that to both educational and moral degeneration.

The argument that the educational system cannot afford to reduce class size to human proportions is obviously fallacious. The costs of failing to give children a good chance to develop their potentialities, in a climate of personal care and encouragement, are incalculable. To talk of good moral education except in the context of an intimate group is sociological nonsense.

Role models

In this difficult times, the part teachers can play as role modes becomes increasingly important. The traditional role models of most societies -

royal families, the aristocracy, political leaders, etc. - carry much less weight now than formerly. The young turn their veneration to singers, sports stars, et.al. But, they also need good adult models in home and school. Homes, today, are often not at all clear about what their part is because social structures have fragmented, leaving the home as an island in a sea of moral uncertainty. This hands on to the school a bigger responsibility than every for helping the young to acquire civilized values out of their relationships and experiences.

An inquiry, conducted twenty years ago, which asked young adults what personal contacts had helped them 'to get to grips with life and build up a set of values during their adolescent years rated teachers, after parents. The significance of the teachers' influence today is obviously higher still, since that of other role models has been shrinking. The question we need to ask is whether we are giving sufficient attention to this in teacher training and school planning. Teachers do not have to be angels or moralizers; they do need to be examples of how to live in a caring, committed way. Skill in teaching subjects is no longer enough.

Sex values

In view of the concern about sex education that has surfaced recently it is appropriate to deal separately with this issue. However, the right values to steer human sexuality are no different from any other moral values. Caring, honesty, consideration, responsibility and the rest are just as pertinent to sex life as to other spheres of living. There is, nevertheless, confusion about sexuality within education because, for generations, sex has been presented by the religions of the West, and in other outlooks, as a major source of sin, if not actually sinful in itself. It is because we are living in the aftermath of such long-established habits of thought that it is perfectly all right for a pupil to ask a teacher 'Do you like Mozart?' but not to ask 'Do you like sex?'.

Similarly, whereas if a young person shows an aptitude for art or swimming or playing the cello, the surrounding adults do not hesitate to encour-

"Moral values, as has often been said, are mainly caught not taught - whether at home or at school."

age him/her to develop the activity, but, when an adolescent is ready for sex, the adult response is likely to be anxiety, if not repudiation; at least to put the emphasis on the dangers involved rather than the potential rewards.

The situation becomes increasingly complex as young people are maturing earlier and reach their maximum virility and fertility while they are still at school. In this situation, 'Wait until you are married' is untenable advice, especially when the young are aware that adults do not set out to ration themselves sexually. Furthermore, if the general advice to postpone sexual experience is taken - it is always open as a personal option of course - young males are left with years of masturbation ahead of them as the only available way of dealing with the relentless accumulation of sperm that builds up regularly. We no longer regard sex as a sin in itself so that masturbation is now tolerated, even recommended. But years of solitary masturbation are an ideal preparation for the emotional subtleties of married life because masturbation is founded in fantasies, instead of relationships.

The young woman may appear not to be under such pressure physically as a young man because her reproductive cycle is built-in. But she does have to deal, as best she can, with the emotional upsurge that goes along with female puberty. She finds herself feeling more intensely than she has ever felt before. The natural process of adolescent sexual growth for both sexes, if it is properly nourished and steered, is that the young woman becomes more aware of herself physically while the young man gains in emotional sensitivity and reciprocity. Both are necessary developments in preparation for the searching interpersonal test of marriage, if and when the time for that arrives.

Adolescent sex is a difficult issue for the schools to handle, and it is understandable that teachers may be too embarrassed to be open about sex with their pupils. Yet to leave the young to fumble their way to sexual maturity is neither good for them nor for the establishment of reciprocal, trusting relationships between pupils and teachers. The time has come to stop fudging the issue, to make a careful study of how different nations deal with adolescent sexuality, and to come to a general consensus about the

best way to handle the matter in the interests of both personal maturity and of society.

Meanwhile, some schools are making advances towards a solution. As in one school, which adopts a positive attitude to sexuality, which accommodating its pupils' anxieties, by inviting the young people to write out questions about anything they want clarifying, and then bringing in a carefully selected qualified outsider to answer the questions objectively and fully in an open session. This is followed by class discussions. It is reported that such approaches both help pupils and serve to reduce the nervousness of the teachers in accepting the sexuality of the young people in their charge. The essential point to take account of is that we cannot hope to develop moral maturity in the young if we exclude their sexual concerns from the agenda.

Vision

Finally we have to accept that the young need an inspiring vision in terms of which to see their lives. Where is that to come from in these troubled times? Religion? Politics? National aspirations? The old favourites have faded. What instead? The young are themselves telling us. They care about life. They care about the planet. They are open to the wonder and mystery of the Cosmos. We can touch their imaginations when we move beyond outworn perceptions and speak to them of being intelligent, creative individuals upon whose thoughts, feelings and actions the quality, and future, of life on earth utterly depend. We can say to them, in effect 'Let's build a planet we can be proud of.' The young will listen, because that is what they would like to do. This is not to reject religious, political and national aspirations but to unify positive approaches by accepting together our responsibility for bringing caring, justice and prosperity to the planet we share.

Dr.J.Hemming started life teaching English, then switched to psychology after finding that the education system demoralized at least as many young people as it helped. Then he discovered the English New Education Fellowship. He is a very committed member of WEF, and author of many books.

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Towards Sharpening Our Understanding of Progressivism

Angela M. Horton

What is progressive education?

Alison is a chirpy, third-year, primary B.A. (Ed.) student, majoring in Humanities. Four weeks ago, she was on a field trip in The Gambia and as part of this experience she found herself in the back alleyways of a market, together with three other students, talking to stall-holders about their business trade, their family life, their struggles, joys and hopes. For some onlookers, participation in a two-week field trip to The Gambia is viewed as a misguided and rather inconsequential element of a strand of "progressive" education at university level. For others, the term "field trip" acts as a misnomer for "sunshine holiday".

This article seeks to extend the thinking of Taylor (1994) by questioning and exploring the meaning and understanding of the term "progressive". It goes on to suggest that current notions of what constitutes "progressivism" need to be redefined with greater rigour in terms of the theoretical base which is deemed to underpin them in order to promote their credibility and to give impetus to those things which "progressive educators" feel are important.

Defining terms

Taylor's (1994) detailed overview of the development of progressive pedagogy in

England is important for the way it describes the path of "progressive education" during the last forty years, and goes on to raise the question of what it might mean in the future.

Longman's English Larousse (1968) defines the term "progressive education" as "ideas which stress informal teaching methods and the encouragement of self-expression". Note that this definition was written at a time when it might be said that "progressive" ideas in education were well to the fore in England. More recent dictionary definitions convey similar ideas. Crucially, in my view, what is missing is the idea of moving forward, advancing or making progress, as delineated in the root of the word (Latin: *progredi* - *progressus*, to go forward). Small wonder perhaps that "progressive education" is misunderstood by those who have not been able to be close to the heart of the movement.

Therefore, today, the essential elements which put the personal development of people at the heart of the education process need to be recalled and shown to be of practical and moral value within the current educational climate. "Progressive" methods in education and intellectual rigour are not mutually exclusive. To this end, it is worth recalling the excellent overview of the development of the progressive education movement from 1855-1955, which

was written by Hermann Rohrs and featured in *New Era In Education* in 1988. Rohrs reminds us that the relationship between thinking and doing (and by extension, theory and practice) has long been at the heart of the "progressive movement": training in thought through expression and training in expression through thought (p. 15).

The degree of "informality" mentioned in the Longman's definition also brings to mind a debate about pupil freedom in which Dewey himself was fully involved and to which he responded in 1930 in an article entitled "How Much Freedom in New Schools? Despite the desire to foster learning by enquiry and to set free a child's creativity, the important role of the teacher in deliberately creating appropriate

opportunities for learning within a person-centred environment was never denied. The process of encouraging lively interaction between the child and the surrounding world does not happen by

chance. One of Pestalozzi's answers to this question was "freedom and wisdom together". Rohrs explains that, for Pestalozzi, this meant that "the growing child is in the custody of knowledgeable adults and can therefore only realise as much freedom as it can justify in the eyes of the grown-ups.." (p. 17). The demands and rigour of a subject are not removed from education but placed in a pedagogically and psychologically based relationship to the learner. The implications of this need to be further explored today in order to respond to the ideas promulgated by the Hillgate Group, 1989; Lawlor, 1990; O'Hear, 1988.

Sharpening the definition of progressivism

For Taylor (1994, p.9), "Progressivism in education is essentially about putting persons at the heart of the learning and teaching processes." While many would concur with this essential principle, the debate described in Taylor's article raises the question of: What **could be**, as opposed to what has been at the pivot of "progressivism"?

There have been many misunderstandings about "progressive education" in the past. It could be argued that one of the reasons for this is the failure of "progressive" educators to set down explicit firm goals for teaching and learning, to show how the "progressive process" relating to a structured learning context and active student enquiry may be invaluable in developing worthwhile intellectual products. (cf. A. Links study, "What happened to the Progressive Movement in the 1920s?" (1959).) Is there not now a need to sharpen our understanding of the term "progressive" as it applies to education in order to make explicit **how** educators can assist learners to move forward, to make progress towards being able to use new knowledge and skills independently and

"The process of encouraging lively interaction between the child and the surrounding world does not happen by chance."

with flexibility? Moreover, is it not time now to review and make more explicit the underlying theories which help to explain **why** "progressive" educators behave as they do and to show how theory illuminates practice and vice-versa? For

there is a danger that we may get lost in the game of labelling different kinds of practice and forget that the term "progressive" in itself is not important. What is important is to describe the kind of person-centred education in which we believe in a manner which shows clearly the rationale and strategies we have for moving learners forward to goals which we value.

Current trends in education

In a discussion of what we might value, Terry Hyland (1994) is quite right to point out the inherent dichotomy between the behaviourist-inspired National Vocational Qualifications (NVQ) system and the dominant modes of learning and teaching in post-school education which are derived from the more progressive experiential tradition.

The current emphasis on personal skills and qualities and the value of personal autonomy to business and the employment sector in general is important, provided that the skills, qualities and personal autonomy also go to serve personal individual development in a meaningful way.

Hyland warns against the narrow, occupation-specific, focus of NVQs and the danger of employer control of employees. He quotes Field's (1991) warning that they might lead to the "reinforcement of the divisions between aspects of the work process" and provide employers with the means to "narrow the scope of initiative and field of responsibility of each individual in (their) work" (p.49-50). These sentiments are echoed by James Hemming (1988) when he says, "...you can direct the educational system to manufacturing tame conformists, or you can steer the system towards generating creative energy". Hyland welcomes the broader General National Vocational Qualifications (GNVQs) where "can/cannot do" competences are replaced by wider-ranging statements of attainment which focus on a graded evaluation of general achievements.

In teacher education too, the British government has called for a focus on competence statements as a means of meeting "standards" required by the general public. As many writers have sought to indicate (e.g. Maynard and Furlong, 1993; McIntyre and Hagger, 1993), this could lead to a down-grading of the work of a teacher, reducing it to mere technical status.

As teachers know full well, teaching is much more than this. But if teaching is to be fully recognised as a profession, and if teachers are to meet the requirements of "accountability", they must be able to make explicit, argue and justify their point of view as well as their decisions in the same way as exponents of other professions. (cf. Harvard and Dunne, 1993; Perrenoud, 1993; Clerc, 1994.)

Relaxation or rigour?

Let us return to Alison in The Gambia. At first glance, Alison was engaged in relaxed, seemingly casual discussion about ordinary events in Gambian peoples lives. In educational terms, was this "progressive"? It was indeed a situation where the student was far removed from being a passive recipient of knowledge and free from the constraints of text books. Is this what we mean when we talk about "progressive education" bringing about high-quality learning. Or do we need to be more explicit?

Working within her group, Alison's performance was impressive. Albeit with some trepidation, she pieced together her elementary knowledge of the Mandinka language to give appropriate greetings, to explain herself as a teacher, to make simple enquiries about stall-holders' family members, goods and prices. This effort, in turn, encouraged the stall-holders to use what English they possessed to help the group learn about the intricacies of running a market stall.

Through these conversations, making a sketch plan of the market area and subsequent dialogue with tutors and others, what emerged was a fascinating picture of Gambian logic, structure and organization, which the students recognized was very important in the market situation. Being encouraged to engage in other specially-designed activities, students were able to "discover" this again and to acknowledge it as a crucial recurring theme running through the backbone of Gambian culture.

Diary entries reflect the fact that the students arrived in The Gambia with preconceptions of life in that country being "haphazard", "muddled" and "somewhat chaotic" owing to "lack of resources". Therefore, through the market activity, significant new understanding of Gambian culture emerged. It was a different kind of logic, structure and organization, but the students discovered for themselves that it was there. Sustained, planned, dialogue with tutors was required in order to begin to explore the values behind this, whilst at the same time recognizing that ones own culture shapes ones perceptions, and that therefore there may be many different layers of meaning to uncover.

Making theory explicit

Alison's endeavours were described above in terms of "performance". Handling herself in a totally new setting, she said she felt as though she was on a stage. But, as with all performances, it is worth looking behind the scenes. Is it possible to make explicit the theory which relates to the practice? A learning task had been explicitly devised which put her and her peers in the driving seat; they were therefore able to take ownership of the learning and, according to Piagetian insight (Piaget and Inhelder, 1969),

pursue understanding through reconstruction. Moreover, the students were in a position to make progress in what Vygotsky (1978) calls the "zone of proximal development (ZPD), which he defines as: "the distance between the actual developmental level as determined by individual problem solving and the level of potential development as determined through problem-solving under adult guidance or in collaboration with more capable peers. The zone of proximal development defines those functions that have not yet matured but are in the process of maturation.."(p. 86, italics in original)

Tharp and Gallimore (1988) suggest that: "Teaching consists of assisting performance through the ZPD. Teaching can be said to occur when assistance is offered at points in the ZPD at which performance requires assistance"(p31).

Initially, the students in The Gambia had been set the problem-solving task of finding out how a Gambian market functioned. A particular location had been chosen in view of its site and the fact that stall-holders were known to speak some English and Mandinka (as opposed to other Gambian languages). Students had been given an important linguistic tool in terms of mastering elementary Gambian phrases and sentences in order to be able to communicate with local Gambian people and they had been given specific information in terms of other forms of communication skill about how to introduce themselves as teachers who were spending two weeks teaching in primary schools in the capital city, Banjul, and up river.

Through careful preparation of the market task by tutors, the students were specifically assisted to make progress in a domain in which they had little knowledge, skill or understanding. Although at first sight the market task may have seemed relaxed, casual and ordinary and to have provided an opportunity for self-expression (traditionally strong elements in "progressive" education) students were not just left in an unstructured environment to "discover" for themselves. In terms of "progressive education", the market experience may have been "free of conventional forms", but form (structure) **did** exist. Both the context of the task and the task itself had been designed with "progressive

education" ideas in mind in terms of learning through enquiry, fostering student ownership of the work and providing for choice in the way ideas were expressed and recorded. But the task was also so structured as to respond to the legal requirement to prepare students to teach Geography national curriculum programmes of study relating to teaching about economically developing countries. Intellectual rigour was targeted by tutors in drawing up specific objectives for the task, and assessment (by observing students at work, by means of subsequent discussion and through written work) was not side-stepped. Student evaluation of the task was also crucial as part of the cycle of giving students the means to participate in decision-making about how subsequent learning might be improved. This required asking the students, orally, to provide an argument and a justification for what they did, and how they would use the information they had gained in the classroom with young pupils.

Explaining processes

Much of the experience in The Gambia centred round a "discovery process". In the 70s and 80s, the theory underlying the notion of "discovery" and the role of the learner in this was often lost in the rhetoric of proclaiming the advantages or disadvantages of "progressivism".

Elucidating carefully the theory behind some of the tenets of current "progressivism" could perhaps open a more meaningful dialogue. For example, Bruner (1971) made the situation plain concerning "discovery learning". He said: "As so frequently happens, the concept of discovery, originally formulated to highlight the importance of self-direction and intentionality (my underlining) (has) become detached from its context and made an end in itself. Discovery (is) being treated by some educators as if it were valuable in itself, no matter what it (is) a discovery of, or in whose service."(p. 72)

In contrast to this, the discovery to be made through the market activity constitutes a central structural concept in development education. The task was expressly oriented towards helping students to make a worthwhile discovery which transcended the market situation itself and was

relevant to other aspects of Gambian culture. By extension of its effect in creating greater respect for Gambian people through increased appreciation of the logic, structure and organization of life in The Gambia, students became aware of the need to look for different patterns of logic, structure and underlying organization in other countries and cultures.

As Bruner (1960) pointed out: "To understand something as a specific instance of a more general case - which is what understanding a more fundamental principle or structure means - is to have learned not only a specific thing, but also a model for understanding other things like it that one may encounter."(p. 25)

It is these models which educators must identify within a framework of coherent theory in order to put learners at the heart of being able to make a coherent, independent critique of experiences encountered, and to empower them to shape practice in the light of theory and modify theory in the light of practice.

Conclusion

If we want to engage learners in defining learning objectives, to help them to be fully participatory in, and aware of, the construction of their learning, and to be central in the process of evaluating their progress and defining new goals, it will be important for "progressive" educators to make explicit the educational theories they espouse and to show how these and the activities to which they give rise actually enhance a learners' progress in significant ways. This I have tried to do using an example from The Gambia. There may exist many different definitions of "progressive education", but if its prospects are to be enhanced in the way Taylor (1994) would wish, then its protagonists will have to make explicit its theoretical base and elucidate its purposes and strategies for all to see. For, without this, "progressive education" may appear to the uninitiated, who look only upon the surface of activities, to be one of relaxation not rigour. There is no reason why this rigour should not be made explicit. It is surely worthwhile if thereby we may promote the credibility of "progressivism" amongst even the most right-wing of onlookers and thus enhance the

prospects of "progressive education" in the twentieth century.

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SPOTLIGHT: EDUCATION IN SOUTH AFRICA

Spotlight is a new feature in *New Era in Education* - a focus on a particular country. The aim is to understand the events and developments in any one country and thereby to broaden the vision and understanding of members. For this issue the focus had to be on South Africa, which has provided a virtual miracle for the rest of the world.

Sipho Pityana in conversation with Sneh Shah

The Background

It was rather fortuitous that the editor managed to spend sometime with Sipho Pityana during his brief but extremely busy visit to England. The British Defence and Aid Fund and the Cannon Collins Education Trust for Southern Africa had expected Dr. Sibusiso Bhengu, the Vice-Chancellor of the University of Fort Hare, to give the Canon Collins Memorial Lecture on 24 May 1994 in London. The title of the talk was to be *Education in the New South Africa: the Role of the University of Fort Hare and Other Historically Black Universities*. Having been

appointed the Minister for Education in the cabinet of President Nelson Mandela in the new Republic of South Africa, Dr. Bhengu was unable to attend. Mr. Pityana decided not to read Dr. Bhengu's lecture, but give his own perceptions of education for the new South Africa.

The work of Canon Collins and Diana Collins over the past few decades has resulted amongst others, in the education of nearly five thousand black South Africans such as Sipho Pityana. The basis of the work of the Collins was what they saw as the cruelty of the government of South Africa in denying education to the black South Africans.

Sipho Pityana

The Registrar Academic at Fort Hare University since March 1993, he has also worked in the capacity of a special assistant to the Vice-Chancellor, Dr. Bhengu. He has been recently appointed as a member of the Special Management Team in the new Ministry of Education in South Africa. This Special Team, which is to be led by the Director-General of

Education, has a very strategic task- that of shadowing the top echelons of the civil servants of all including education departments, until the restructuring of the Civil Service is complete. The restructuring and retuning of the old and the new in the civil service is crucial and has to be done without morale dropping low.

Steve Biko and brother Burney were Siphos' mentors and the founders of the black consciousness movement. As a result of his involvement with the student uprising of 1976, Siphos was detained for the first time at the age of sixteen. In 1978 the Standing Congress of South African Students was formed, with the students being from high schools. After being detained *again* in 1981 with a colleague Neil Aggett, who died in detention- he came to England where he took his A levels at Milton Keynes College of Further Education, got BA Honours in Government and Sociology from the University of Essex and an MA from Birkbeck College, London University.

Back to South Africa in 1991, Siphos worked with four universities, Witwatersrand, Cape Town, Natal and Rhodes, and was a part of the nationwide research programme sponsored by the Agency for Social Enquiry. The first enquiry related to COSATU shop stewards, and was published under the title of *Beyond the Factory Floor*, with Siphos as the editor. The 1994 appointment as the Special Assistant to the Vice-Chancellor at Fort Hare meant a focus on strategic planning, institutional evaluations, and co-ordinated work on curriculum re-structuring in relation to new direction for the University.

The History and Significance of Fort Hare University Today

The University of Fort Hare is a living testimony of the capacity of people to survive in the face of tyranny. Founded in 1916 by the United Church of Scotland, its graduates have included Nelson Mandela, the President of South Africa, and Robert Mugabe, the President of Zimbabwe. Like other institutions designated for blacks, the University is contending with the legacy of apartheid, by way of the lower percentage of African in all areas compared to

whites, and by way of resources compared to other Universities in South Africa.

The Main Challenges in Education Facing South Africa Today

The legacy of the inequalities in education apartheid can be seen in the differences between schools and universities that were allocated to the African and to the whites. Comparing the number of African academics, their levels of qualifications, their involvement in research and the relatively under-resourcing of the African Universities.

For education to play a key role today, it is an absolute prerequisite that there are stable conditions of learning. There is also an imperative need to transform bureaucratic inertia and a poorly co-ordinated system.

The next challenge is that of changing the culture of protest to that of reconstruction and development especially for African education. There was, under the old regime, a conflict between the legitimate system of education, and organized opposition. While education is pivotal, there is a very daunting task of transforming it.

Pupils have played heroic roles, with great success, and challenged the system. Now the government has to recognise their rights as pupils to democracy. The old culture of respect for schools has been eroded especially because of the state's mishandling in the past of student protest, as evidenced by the treatment of young people in Soweto in 1961. Powerful student organizations became laws unto themselves, often detrimental to themselves and to schools. Young people have been placed in roles of leadership without being trained for those roles.

The youth over the past few years have developed a culture of intolerance and have come to have disregard for authority. At the same time, the youth are still traumatized by their experiences under apartheid. They were not just victims of state violence, but they active participants in the violence. They suffered a lot of indignity and pain. Depoliticizing this culture of protest has to be the work of the entire system in South Africa, not just the Ministry of Education. Campaigns within the communities

have to be taken as a basis the total context in which the school children became and remained involved in politics.

The Role of Teachers

Teachers have been the doormats of African education-unprepared, or very badly trained, with inadequate resources, low salaries, bad conditions of service, they have been used like pieces on a chess board, for political purposes.

Faced with very powerful student groups, and with communities that expect teachers to be powerful, they have, in fact, as a profession not been able to do a very responsible job. Governments in the past have planned schools to go into the worst crisis possible, and teachers have been tools of the government. The new republic needs to facilitate and then maintain a profession that can take on a serious job of changing the youth culture and taking on the position of teachers as powerful agents of change.

Association of Social Sciences Research and Development Forum

Launched at Fort Hare in January 1994, with Siphosiso as the President, the Association is seen as the vehicle to contest the dominant group in Social Sciences research. Current Social Sciences research tends to be biased and gives a

distorted view of the African world in South Africa. The main aim of the Association is to regenerate and rediscover the work of intellectuals-both African and non-African, who have been marginalized. It is an alternative to an uncritical adoption of the prevailing methodology. At the same time the true context of social reality needs to be acknowledged. The first publication of the group, *Race and Gender Inequalities in Research*, reflects the determination to tackle formidable but crucial issues for research.

Is There a Role for the Readers of New Era in Education?

There is a great need for individuals and organizations to support the rebuilding of education in South Africa. The country needs the wealth of experience they have, and needs their active support for the University, via Friends of the University of Fort Hare, book donations (not just throwaway ones from the West; there is a very clear set of guidelines as to which types of books should be accepted). There is also a great need for linkages with individuals, and research organization, and universities, so that there is a partnership that leads to a new system based on equality.

As long as black communities are seen to be cinderellas, blacks will remain an underclass.

Learner Managed Learning THE POWER TO LEARN

Report of a Conference held in Holland, April 1993

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Round the World - WEF Section News

Rosemary Crommelin

Headquarters

We were delighted to welcome Dr. Patricia Vann of the United States Section at the March meeting of the Guiding Committee. Dr. Vann edits *Worldscope*, the US Section Newsletter, and we are frequently in touch regarding Section activities, so it was very good to see her.

It is always a pleasure when members of overseas Sections who are visiting London are able to join us at Guiding Committee meetings so, please, if you are in London do telephone (081-994 7258) in the hope that your visit coincides with a WEF meeting.

Among matters on the agenda at recent meetings has been the proposed electronic transfer of New Era material to Sections; its implications and the technicalities will be fully discussed when Sections meet in Tokyo. Regarding the 1995 conference, several meetings of the subcommittee have taken place and, with the programme now decided, the printed leaflets should be with Sections in time for comments during our meeting in Tokyo. The United Nations in New York has been informed of our plans for the conference; they welcome particularly the focus on education and children, and the WEF event is being added to their master-calendar of UN50 activities.

We hope to reproduce in the April and August 1995 issues of *New Era in Education* extracts from the archive-copies of the *New Era* in the 1920s and 1945/6 recording League of Nations and United Nations News, and something of the feelings and aspirations of people at that time. We would be grateful if Sections would refer back to their own journals for references to contemporary comments on the hopes which were being expressed in the 1920s and 1945/6.

Japan/UNU

We are grateful to Mrs Aisawa for representing WEF at a public symposium on Issues of Global Governance held at the United Nations University in Tokyo, where she raised questions on the tragedy of refugees and on work with them by UN personnel, and on Aids patients in Nepal.

The Commission on Global Governance was established, as readers may know, in 1992 following the Stockholm Initiative of the previous year; it is independent, and funded by governments and foundations. The end of the Cold War was seen as an opportunity to take a new look at the world community and, in the light of the changed situation, to find new ways in which to advance co-operation so that the needs of

the world's people can best be served.

The concern of the commission is not with "world government" but with governance, by which international agreement is reached on the sensible management of such diverse matters as the prevention of conflict, lessening of trade restrictions, forecasting the weather and halting global warming. The Commission focuses, too, on the principles and values which should guide the community of nations into the new century.

The 38 men and women who make up the Commission come from a cross-section of countries and of professional and public affairs backgrounds; headquarters is in Geneva, but meetings take place at different venues around the world. It is planned that the Commission's work will be completed this year, and its report published as a contribution to the international discussions appropriate to the fiftieth anniversary of the United Nations when all eyes will be not only upon the past, but on the way forward.

The two sessions of the Tokyo meeting took place under the chairmanship of Heitor Gurgulino de Souza, Rector of the United Nations University, and Sridath Ramphal, former Secretary General of the

Commonwealth and Foreign Minister of Global Security, Global Development, Global Governance and Global Values - would each be investigated by a group from the Commission, reports on these themes were given, respectively, by Olara Otunnu (Uganda), President of the International Peace Academy, I.G.Patel (India) former Director of the London School of Economics, Frank Judd (UK), former Minister for overseas Development and Director of Oxfam, and Wangari Maathai (Kenya), Founder and Co-ordinator of the Kenya Green Belt Movement. Finally, Sadako Ogata (Japan) United Nations High Commissioner for Refugees, spoke on Refugees and the UN.

The United Nations University where the Symposium was held has become a centre for other international activities. During the past year the Tokyo branch offices of the International Labour Organisation (ILO), United Nations Information Centre (UNIC), United Nations Children's Fund (UNICEF), and United Nations Development Programme (UNDEP) have moved into the UNU headquarters building. Work is progressing on the new Institute of Advance Studies (UNU/IAS) nearby, and it is expected to be completed in the summer of 1995.

United Nations

As we plan to mark the 50th Anniversary of the United Nations next year with a

conference and day of celebration in Westminster, it is interesting to note one very practical aspect of their work which is brought home by a page of bare statistics, issued by UN, covering all peace-keeping operations from 1948 to March 1994.

During that time there have been 33 specific operations, with 17 currently under way. Over 650,000 military personnel have been involved, with 1,069 fatalities. On February 28 of this year 71,816 military and civilian personnel were serving, contributed by 70 countries.

Taking part in the 17 current peace-keeping operations are the UN Truce Supervision Organisation, UN Protection Force, UN Disengagement Observer Force, UN Observer Missions in India and Pakistan, in Iraq/Kuwait, El Salvador, Georgia, Uganda/Rwanda and Liberia, with UN Mission/Operations in Cyprus, Lebanon, Angola, Western Sahara, Mozambique, Somalia, Haiti and Rwanda.

On the financial side, the cost of all operations from 1948 has been about \$9.4 billion, the annualized cost to UN of the 17 current operations as of 31 January this year is about \$3.2 billion, and outstanding contributions are in the region of \$1.1 billion.

The UN needs world-wide support.

Dame Margaret Miles

Members of WEF GB were sad to learn of the death last April of Dame Margaret Miles,

a member of the Fellowship for many years, and one of the pioneers of comprehensive education in the United Kingdom. Mayfield School in Putney, in south-west London became, under her guidance as head-mistress, one of the first and largest of Comprehensive girls' schools; within about five years she had organised its transformation from a Grammar School of about 500 pupils to a Comprehensive School of 2,000, while maintaining and improving its academic standards and range of subjects. She was made DBE in 1970.

There were inevitably many demands on Dame Margaret's time, and she served with distinction as a member of national bodies such as the Schools Broadcasting Council and the National Advisory Council on Training and Supply of Teachers, and in the international field where she was a member of the UK National Commission for Unesco, and the Council for Education in World Citizenship.

Dame Margaret moved to Machynlleth in retirement, learned to speak Welsh and was an active member of the local community until restricted by illness.

On a personal note, I remember her long before the Mayfield days, as a warm, lively, erudite teacher whose lessons were always interesting, frequently amusing, and who imparted a lasting love of history. She taught me when I was about 11 years old.

FOR AND ABOUT WEF MEMBERS

This is a new section of the New Era in Education enabling the Journal to become more a forum for sharing ideas and information from members, about members.

Toyoko Aisawas a Poet

The current Secretary General of the WEF Japanese Section is also a PLD student of International Politics at Aoyama Gakuni University and researcher of International Law and Politics at Tokyo University.



The following is taken from the Preface of the book of poems, *Feminine Spirituals*, published by Toyoko Aisawa, in 1989. Short extracts from the poems.

In 1988, I published my first booklet of Waka poems "A Garden of Verses" to take it to the international Conference of the World Education Fellowship (WEF), one of the NGO's of the UNESCO, to be held at Adelaide University, Australia.

The fortnight tour in Oceania gifted me with great treasures as well as pleasures, one of which is scores of poems included in this "Feminine Spirituals."

We travelled in New Zealand, and Tasmania, visiting schools, and then stayed at Adelaide City for a week to discuss and learn Educating for a Caring Community at the Conference.

I was busy all the time working for the Japanese Section and realised how immature I was every time I met across problems. To forget pains and sorrows or to forget myself, I was absorbed in composing poems till late at night in my hotel rooms. That's why I composed so many Waka poems.

In composing Waka in English, I remembered the lectures of the late Dr. Takeshi Saito, who was president of Tokyo Woman's Christian University when I was a student. In his lectures he taught us how to compose excellent English poems, using alliteration, meters, rhymes and symbolic words, which advice I faithfully followed.

For human beings to attain mental maturity, it is perhaps necessary for them to experience such feelings as hatred, anger, sadness and so forth, which are generally regarded as negative emotions, but for myself there are no hatred and anger but mercy, love and sadness all the time. To be sure, "Kanashimi" is one of the main understreams in my poems, -"Kanashimi" for others and for our endangered Earth".

"Feminine Spirituals" begins with spring flowers on the earth and ends with winter stars in the heaven, which is like the story of Lady Murasaki in the Tale of Genji, who appeared with cherry blossoms at Kitayama in Kyoto and passed away when the moon was going to be full

Science, especially natural science, will teach me the universe itself is not everlasting, but I have been seeking something everlasting all my life. In this Age of Uncertainty I have been in search of something lovable and trustable. In other words, I have been seeking for the wisest, as Earnest was looking forward to meeting someone who resembled the Great Stone Face. My pilgrimage and poems will last till I find that someone face to face. I have to polish the mirror of my soul to see that someone more clearly - you may call it God".

The young Saddingtons
 With a small stone "Desert Rose"
 Arrive in Tokyo
 From Cape Town University
 Where they reject Apartheid.

You're reading Latin
 "Quae Cunque Sunt Vera"
 From the Testament
 On our Library's from wall,
 Imagining your Cape Town.

It seems difficult
 To guess your nationality
 To be African:
 As you're an English in blood,
 They even call you American.

"Living Together"
 You reveal Philosophy

*In such a short phrase:
I cite, "Living together."
Your toils and patience, who knows?*

*We are Voyagers
In the Boundless ocean of Truth:
Facing many a hardship,
You steer a starboard rudder,
Not to perish this Spaceship.*

Rules for Teachers

Peter Von Stapele

Alice Miles, my oldest friend in the United States once gave me a red button, the image of an apple with the words, "I love to teach". I have worn it all the time, because I really do love teaching. And she said to me that teaching is the oldest profession; it may be very different in outward forms, but in essence it is the same, in different cultures and in different times.

This may be true regarding the inner nature of education, but the circumstances in which we teach have perhaps changed a little as we may notice when we need the 1872 Rules for Teachers, from the Oldest Wooden Schoolhouse, St. Augustine in Florida, USA. That is where Alice Miles lives.

1872 Rules for Teachers

1. Teachers each day will fill lamps, clean chimneys.

2. Each teacher will bring a bucket of water and a scuttle of coal for the day's session.

3. Make you pens carefully. You may whittle nibs to the individual taste of the pupils.

Men teachers may take one evening each week for courting purposes, or two evening a week if they go to church regularly.

5. After ten hours in school, the teachers may spend the remaining time reading the Bible or other good books.

6. Women teachers who marry or engage in unseemly conduct will be dismissed.

7. Every teacher should lay aside from each day pay a goodly sum of his earnings for his benefit during his declining years so that he will not become a burden on society.

8. Any teacher who smokes, uses liquor in any form, frequents pool or public hall, or gets shaved in a barber shop will give good reason

to suspect his worth, intention, integrity and honesty.

9. The teachers who perform his labour faithfully and without fault for five years will be given an increase of twenty-five cents per week in his pay, providing the Board of Education approves.

Dame Margaret Miles

A Personal Appreciation, by James Hemming

All who knew Dame Margaret Miles experienced her as an outstanding human being, in whom good humour, gentleness and great strength were beautifully combined. Until her last, sad illness, she scintillated with energy and zest, which embraced everyone around her. And how she worked: commitments at all levels and in all directions. I will not go into all that but would like rather to pinpoint her greatest achievement: establishing Mayfield as a first-class Comprehensive School in spite of the fact that the surrounding pupil population had already been creamed by independent, and other, schools in the area.

My wife, Kay, and myself were lucky in that we lived close to Mayfield and were able to observe its life at all levels from first-class upper school work to meeting the developmental needs of non-academic young women who were longing to be out in the world. After Kay retired, in order to accompany me on a round-the-world trip, which included lecturing with the Australian W.E.F., Margaret asked her if she would like to do a stint as an English teacher at Mayfield. Kay jumped at the chance and thereafter met tough young students such as she had never encountered during her years as the deputy of a co-educational Grammar School. 'What comes first' Margaret used to insist, 'is building their self-esteem on what they **can** do'. Drama helped. One Saturday morning, when Kay was shopping in Putney High Street, a powerful 15 year old crossed the street to announce: 'I've written a play for us to do on Thursday, Miss'. That cheery staff-pupil interaction was typical of Mayfield.

But Margaret was not only a superb head, she could be intelligently participant in any area. She was a very gifted lady.

Not Easy Bring British: colour, culture and citizenship, by Tariq Modood, Runnymede Trust and Trentham Books 1992, pp93, £7.95
ISBN:0 948080 47 7

Tariq Modood's writings are a beacon of light in a British multicultural landscape darkened by words and images that either feed racism and prejudice or strident separatism and cultural paranoia. At stake is the very place of minority cultures and communities in Britain and whether they will form a coherent part of a plural Britain that values their presence and offers them justice. Tariq Modood, a young intellectual, a Research Fellow at Nuffield College, Oxford, and a dynamic political and social thinker, opens up in his writings new perspectives and offers challenging counter-points to the established way of thinking.

Not Easy Being British: colour, culture and citizenship is a collection of short pieces and reviews written for a variety of newspapers and journals between 1988 and 1992 and now brought together by the Runnymede Trust and Trentham Books, organisations concerned with promoting racial equity. A useful summary has been provided by Robin Richardson, Director of the Runnymede Trust, in a short preface to the book.

There are three major themes in the book. The first is the theme of listening to what Modood calls "Voices in a Moral Dialogue". These are voices of people who have a comment to make, positive or negative, on the concept of British plurality. There is the voice of Modood's own father, a gentle, old fashioned and classical Muslim cultural figure, to whom the idea of an English gentleman "comes very close to what the Qur'an requires from the individual". Then there is the voice of the highly intelligent fundamentalist like Shabbir Akhtar who gives short shrifts to the Christian-led inter-faith movement and thereby shows a lack of generosity of the spirit. In Dervla Murphy's **Tales From Two Cities**, Modood listens to the South African travel writer who sensitively portrays two types of racism in Handsworth,

Birmingham and Bradford. There is also the muffled voice of a people who protest at being defined by race equality professionals and politicians in a way that they find offensive, a theme which Modood returns to time and again. Finally there is the voice of a bigoted politician, Norman Tebbit, whose ludicrous sports loyalty test for members of the minority communities is brilliantly answered by Modood. All these voices are the voices of an uncertain multicultural Britain. In his reflections and observations on them Modood holds fast on to the anchors of rationality, tolerance, responsibility and justice, and argues accordingly.

The second theme of the book is the Ethnicity Paradox. Here Modood is at pains to show the limitations of the use of blanket terms like "black" and "ethnic minority" which are the product of the race related sociology. He explains clearly how certain communities and groups of people are no longer prepared to be analyzed and categorised by sociologists who simply refuse to treat them as subjects, but merely as objects. Their analysis has generally gone along the line that racial discrimination inevitably leads to disadvantage; but they have either failed to take into account or deliberately ignored the factor of cultural identity. For Modood that is extremely important. In a long essay on the Indian of Britain, for example, he explains how certain cultural attributes and a cherishing of cultural legacy have combined to help the Indian to achieve great feats of economic and academic success despite discrimination. The Indians have therefore turned upside down the usual sociological theorem of black = racial discrimination = disadvantage. The Indian success poses a challenge to the intellectual credibility of the conventional anti-racist argument which explains the "oppressed solely by a critique of the mechanisms of oppression". For Modood, an ordinary Indian journalist, Dilip Hiro, whose book **Black British, White British** first came out at the end of the 1960s, shows far greater

REVIEWS

understanding of the dynamics of culture in race relations than the assorted Marxist analysts specialising in the sociology of urban conflict.

The final theme of the book, "Muslim Assertiveness" tackles the challenging subject of the place of Islam and Muslim society in Britain through reviews and short notes on the celebrated Rushdie Affair. At war are the Islamophobes on the one hand and the Islamo-centrists on the other hand. Modood has little time for both. He also has harsh things to say for a whole band of western writers and literary personalities for whom the mere freedom of expression, the freedom to express the most heinous or the most banal thought, is more important than the feelings of the whole civilisation of Islam. They are not concerned if their jokes or sarcasms about the most revered figure of Islam cause offence to vast numbers of Muslims. These Muslims simply wish to hold on to the Qur'an as their one worthwhile insurance against the physical and psychological ravages of an uncertain modern world fashioned by the West. Modood courageously calls a halt to their notion of literary and artistic licence. They may produce any number of plays or poems which might be permitted to pass under the umbrella of cultural studies, but many of them are deeply ignorant about people whose cultural origins lie outside the modern West. And such experts, according to Modood, should be the last people to advise Rushdie over how to end the impasse over his book. For those who wish to be more intelligently informed about the flaws in Rushdie's book one would do well to read two modern Muslim commentators. One is Modood himself. The other is Professor Ali Mazrui of New York University.

Burjor Avari
Academic Division, Manchester
Metropolitan University, England.

The Final Frontier? Land, Environment & Pastoralism in Kenya. Leeds Development Education Centre, England, 1993. £14.00

The Final Frontier? is designed as an active learning resource for pupils and teachers of

geography at key stages 3/4, in England, pupils between 12 and 16 years of age. The subject of study is the Maasai tribe of Kenya - a tribe with a strong pastoral tradition through which the global issues of land use, economic and human development and environmental degradation are explored.

There are five activities. The aim of Activity One is to raise awareness of the similarities and differences between the life-styles of people in the United Kingdom and the Maasai pastoralists in Kenya. There are inherent difficulties in comparing the life-styles of people in the United Kingdom (the U.K. population is multicultural and multilingual) with one small group of Kenyans - the Maasai, who have a highly definable cultural and very traditional approach to land use.

The quality photographs are a valuable visual resource but the messages from a selection of these, alongside the 'what' questions, relating to the World Bank graphs in Activity One, risk reinforcing the pathogenic approach to the human geography of Kenya by identifying:

Poverty - the GDP for Kenya is 1/35 of that of the U.K.

Disease - there are 8,000 Kenyans per doctor compared with 1,000 Britons per doctor.

Ignorance - secondary school enrolment shows that three times as many boys and six times as many girls in the receive formal education compared with Kenya.

These statistics are for the whole of the U.K. and Kenya, although the aim of Activity One is to compare the life-styles of people in the U.K. with the Maasai tribe. By challenging superficial 'western imposed' issues of economic development, the quality of life-style of the Maasai could be addressed. The Maasai are an intensely proud people who consider the settled rural/urban life-style of the majority of Kenyans to be an inferior option.

Activity Two focuses on the effects of colonialism and involves pupils in empathising with the Maasai making decisions about where to take the cattle. The views of the Maasai are not evident in this activity. In reality the movement of any group of Maasai will have messengers

who travel ahead; joint decisions will be necessary at many points of the journey to the higher altitudes. The issues for the pastoralist are far from simple. They are related to tradition and freedom to choose the best grazing land. It is important that the Maasai have a stronger voice. The traditional Maasai had both experience and respect for their land, maintaining an ecological balance.

Activity Three identifies the results of neo-colonialism - the rise in safari holidays -exercising a new series of pressures on the life-style of the Maasai and points out the reality, which is that most of the revenue from tourism goes to the tour operators outside of Kenya. Similarly the revenue from cash crops does not directly benefit the landless majority.

Activity Four, with an emphasis on environmental damage being linked to Kenya's international debt, identifies three main types of environmental damage - overgrazing, de-forestation and soil erosion. The activity cards offer reasons for the damage to these three areas of the environment. This promotes a negative view since the visual messages link the Maasai with the causes of some of the environmental damage.

Activity Five explores the issues of land rights and a variety of groups which have an interest in the land. The classroom activity invites pupils to compare the needs of the agriculturalist, the Kenya wildlife services, the group Ranches project, the Kenya government and both the traditional and the Maasai pastoralist. The predominantly European viewpoint of the U.K. classroom can arrive at negative interpretations such as the Maasai tribe being a people who perpetuate:

- exploitation of child labour
- lack of food safety measures e.g. unpasteurised milk.
- primitive cooking utensilsreliance on manual female labour for the collection of fuel, water and crops

The simplification of the issues to fit the caption card for various activities carries the risk that the main concepts of conflict between urban/rural, demands/needs, government/

individual, may be lost in the pupils' preoccupation with putting the cards in the 'right place'.

Many of the activities can be used collaboratively in the classroom and generate a sharing of understanding. It is, however, very important that the use of the activity pack is carefully considered as it is likely to need additional support items, such as a globe or a map of the world, to put the area maps into context, to give children as accurate an image of the world as possible.

Liz Snyder

South-West, Hertfordshire.

**Language and Curriculum Support Service
Watford,England**

**Warwick Papers on Educational Policy
No.2: Learning to Read and Write Through
Classroom Talk, by Peter Geekie and
Bridie Raban, Trentham Books, 74pp,
price £5.95, England,1993.**

ISBN 0 948080 82 5,

This book revisits familiar ground - the research on the differences in child/adult interactions between home and school, but with a different focus - the effect of teacher talk on children's written rather than oral language. The fact that talk in school tends to be adult dominated is well documented, and as Geekie and Raban remind us, teachers have less time than parents to engage in extended exchanges with children, thus reducing opportunities for learning through this mode. They also draw attention to the important fact that talk in school has its own pattern of discourse which must be learnt, in order for the child to be viewed as competent in the school setting.

Chapters 2 and 3 explain in clear terms Vygotsky's view of cognitive development as it relates to the "zone of proximal development", in which the facilitating adult takes the child forward in his or her learning. The key role of the adult in the learning process is further demonstrated through Bruner's account of the Language Acquisition Support System (LASS), where, by using routinized and repeated formats, the adult structures a context which makes it

easier for the child to learn. The remainder of the book examines through video tapes and field notes, patterns of interaction between one teacher, Rhonda, and three 4 to 5 year olds in their first year of formal schooling, as she helps them to read and write.

Drawing upon the theoretical perspective outlined in earlier chapters, detailed descriptions of Rhonda's teaching sessions demonstrate how, through activities which will appear "routine" to experienced practitioners, she provides formats and structures to support the children's learning, and how these are eventually "internalised" by the learner. For example, one regular writing activity involves the children and Rhonda constructing a sentence together on the blackboard "Friday is my favourite day.", the children are encouraged to take an active part by finding letters and words from notices and lists around the classroom. Later observations show how the children then use the structures and formats demonstrated by Rhonda to support their attempts at independent writing, to quote "The patterns of exchange formerly used by Rhonda have now become the property of the children"(p.70) .

At first reading, such "formal" teaching of literacy seems to sit uncomfortably with an "emergent literacy" perspective. However, on reflection, Geekie and Raban's interpretation of the observations give fresh insights into these "routinized" events. Clear parallels are drawn between the way in which the sensitive teacher "fine tunes" supportive strategies to meet the child's level of competence e.g. drawing attention to a needed word by the direction of her gaze to an appropriate notice, adjusting or withdrawing support as needed. Links are made with the work of Bruner who observed mothers' linguistic interactions with their infants; they also "fine tuned" their support by drawing the infants' attention to pictures in books, and supplying the names of the objects, with subsequent positive effects on language development.

As well as drawing parallels between home/school and child/adult interactions, Geekie and Raban also move us on. They argue that the type of familiarity teachers' need to

develop with their pupils is of a different kind to parent/child interactions. They contend that classroom discourse is tied to situations which occur in classrooms and that this is the knowledge and personal experience that teachers can share. Whilst acknowledging the need for teachers to take an interest in pupils' experiences beyond school, they offer the more realistic perspective that teachers should concentrate on the things they can control i.e. how the classroom and the teacher can best support literacy development. They say, "This means that the responsive pattern of talk in the classroom need not be based on an intimate knowledge of the child outside school but on the shared world of experience that develops during the school year" (p. 66).

This book is a very welcome addition to the theory /practice debate which is currently prevalent in initial teacher education. It illustrates for the practising teacher or those in training, the way in which theory can and does inform practice, demonstrating through very real examples the positive effects this can have on children's learning and development.

Linda Miller
Principal Lecturer in Education,
University of Hertfordshire.

"Learning the Hard Way; Palestinian Education in the West Bank, Gaza Strip and Israel." Compiled and Edited by Sally Ramsden & Cath Senker, World University Service, 1993. 119pp £4.00

"Learning the Hard Way" is a succinct account of the diverse problems facing Palestinian education. The report is produced by the World University Service, a charity which aids education in areas where repression and conflict hinder normal development.

The report details a 1993 study tour which covered Palestinian education right from kindergarten to university education and professional education. This allows scope for an overview of the situation that faces Palestinian education.

Further, by placing educational problems in their political context, the report gives a good

background to the educational problems for readers who may have little knowledge of the complexities of Middle-Eastern politics. Naturally the political situation is in great flux, particularly after the signing of the Washington Accord. The report illustrates particularly well the problems that have arisen since the start of the Intifada, at the end of 1987, when many educational establishments were closed down as a method of collective punishment.

"Learning the Hard Way", illustrates how alternative methods of education such as distance learning have taken on great significance in such a hostile educational environment. For instance when schools were

closed during the Intifada the pupils were provided with home-study packs for a time.

The final chapter of the report shows how educationalists can become involved in the charity's work, and will be of great interest to any readers wishing to work to improve Palestinian education. The work of WUS (World University Service) seems very compatible with the aims of the World Education Fellowship and contact between the two educational charities could be advantageous.

Antonia Hinds
20, Compton Terrace,
London N1 2UN.

Themes for the Forthcoming Issues of the New Era in Education.

December 1994

The Family: The Education Context for the 1990's

April 1995

Teachers; Education or Training?

August 1995

Refugees: Defining the Learners and their Education

December 1995

Tolerance in Rhetoric or Reality

April 1996

Assessment: The Assessor, the Assessed and the Process

August 1996

Education for All: An Achievable Target?

WORLD EDUCATION FELLOWSHIP
1995
INTERNATIONAL CONFERENCE
TO MARK THE 50TH ANNIVERSARY
OF THE UNITED NATIONS
**EDUCATION AND THE RENEWAL OF
HOPE: CHILDREN OF THE WORLD**
JULY 10 - 15, 1995

Froebel Institute College, Grove House
Roehampton Lane, London SW15 5PJ, England

Conference Background and Purpose

Some time ago the United Nations expressed the hope that all Non-Governmental Organisations would present some special event to mark its 50 Anniversary. The World Education Fellowship has responded enthusiastically to this proposal, and to include a celebratory meeting in Westminster Central Hall in the programme.

The Charter of the United Nations was signed on 26 June 1945 in San Francisco at the conclusion of the United Nations Conference on International Organisation, and came into force on 24 October 1945 (United Nations Day). The first meeting of the General Assembly was held in London, and a plaque at the Central Hall commemorates the event:

*To The Glory of God and in
Prayer for Peace on Earth
this tablet commemorates
the first meeting of the
General Assembly of the
United Nation
in the Methodist Central Hall
Westminster Jan - Feb 14 1946*

The 1995 conference theme, "**Education and the Renewal of Hope**", with emphasis on Children of the World, will be developed through lectures, discussion groups, presentation of papers, contributions by Sections, by displays of children's work from the Sections, and participation by children from local schools.

Participants are invited to take part in the discussion groups which follow each daily lecture. If you wish to present a paper at one of the afternoon sessions, please indicate on the application form.

Schools wishing to take part in a presentation are also invited to contact the Conference Secretary.

Registration

Advance registration fee £100
payable before 1 Jan 1995

Final date for payment of, balance of fees:
31 March 1995 £250

Total residential fee £350
includes accommodation, meals and
all conference activities.

Non-residential fee £50 per day
includes meals and activities
(except Wednesday of 12 July)

Details of the programme for Wednesday for non-residents will be published later.

Stay-on fee after 15 July £18-50 per day,
bed and breakfast, (prior booking essential)

Cheques in Sterling, payable in London, to *World Education Fellowship*.

Mail to: Conference Secretary, (UN Conference), 33
Kinnaird Avenue, London W4 3S, UK

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Paris - The UNESCO Publishing Office recently introduced a reader's club to attract more buyers of UNESCO edited books and music recordings.

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Founded in 1921, the World Education Fellowship is voluntary and non-partisan, and enjoys the status of a Unesco non-governmental organisation category B. It is open to educators, members of associated professions, and to all members of the public who have a common interest in education at all levels. The Fellowship meets biennially in international conferences, publishes books and pamphlets, and, through its national sections, participates in workshops, meetings and developmental projects. The Fellowship does not advocate any dogma; each member is free to put the principles indicated below into practice in ways which are best suited to the environment in which he/she is living and working.

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- (a) The primary purpose of education today is to help all of us to grow as self-respecting, sensitive, confident, well-informed, competent and responsible individuals in society and in the world community.
- (b) People develop these qualities when they live in mutually supportive environments where sharing purposes and problems generates friendliness, commitment and cooperation. Schools should aim to be communities of this kind.
- (c) Learners should, as early as possible, take responsibility for the management of their own education in association with and support from others. They should be helped to achieve both local involvement and a global perspective.
- (d) High achievement is best obtained by mobilising personal motivation and creativity within a context of open access to a variety of learning opportunities.
- (e) Methods of assessment should aim to describe achievement and promote self-esteem.

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- (a) identify and pursue changes in policies and practices to meet the varying individual and shared educational needs of people of all ages.
- (b) promote greater social and economic justice and equality through achieving a high standard of education for all groups worldwide.
- (c) encourage a balance between an education which nourishes the personal growth of individuals and one which stresses the social responsibility of each to work towards improving the human and physical world environment.
- (d) foster educational contacts between all peoples including people from the third world in order to further international understanding and peace.
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- (f) encourage cooperative community involvement in clarifying educational goals and undertaking educational programmes.
- (g) secure for teachers the training, facilities, opportunities and status they need to be effective, professional people.

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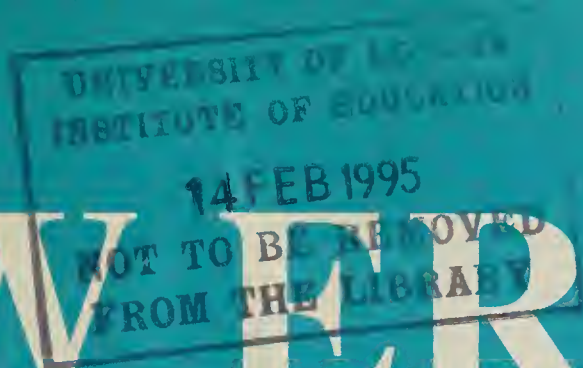
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Contributions to *New Era in Education* are welcomed. All articles are refereed. A copy of the guidelines for authors can be obtained from the Editor. Reports, short articles, or views on any aspect that relates to the principles of the World Education Fellowship are also very welcome. The Editor is anxious to receive details of good practice and responses to themes covered in the previous issues.

For subscription rates see back cover.

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1994: The International Year of the Family

In many respects discussion of the family as a concept has dominated the thinking and lives of the majority of the people and countries in the world for a long time, could appear to be a retrograde step, a look back at the past in an unconscious search for solutions to today's problems.

The United Nations Declaration, however, if read carefully, is a forward looking statement, acknowledging the pace and complexities of changes in societies.

The traditional role of the family as the most important vehicle for individual socialisation and transmission of values for social cohesion is being widely challenged. Reasons for this have been attributed to different phenomenon such as westernization, modernisation or industrialisation. The emphasis on the rights of the individual has been challenging an institution that has survived on the basis of the rights of society and the individual.

Attempts are being made by certain groups in certain countries to use the notion of the family as the most important social unit to partly counteract such individualistic developments and partly to look for solutions to increasing violence, lack of morality and other socially disruptive developments. Such attempts are unlikely to succeed as they are not acknowledging the extent to which societies are changing. With the emphasis in the United Nations Declaration on the family as the smallest democracy in the world, it becomes clear that the traditional type of family is unlikely to survive. What replaces it will depend on how seriously the passing of the phase of the traditional family is being taken and the nature of the dialogue taking place about what should replace it, and the

acceptance there has to be a replacement if further schisms in society are to be avoided.

The notion of a traditional family has always been misleading, as in reality there have been different types of groupings in the world, reflecting the choices that were made with regard to the unit that would be economically, socially and emotionally most supportive to the individual. On the same basis, the developments in the families around the world demonstrate that different forms are emerging in response to the changed notions of the rights of the individuals and their needs. A family could thus consist of parents who are not married or where the younger members of the family are not related to one another. Notions of loyalty could still exist but would take different forms of expression.

There are many implications for education; the link between schools and the community they serve, and their respective roles have to be reconsidered with special reference to the children's personal and social development. Stock has to be taken of what may disappear, such as the emotional linking between different generations, and the awareness of the context of human development in the temporal context.

This issue of New Era in Education highlights many of the concerns being felt by individuals and groups about the state of the family and its possible future. What is also clear, however, is that a healthy and open debate is necessary to help in the inevitable transition to new types of families.

Most important is the urgent need to accept the need for re-education of the adults; simply focusing on education related to family values in schools is a very narrow and ultimately not very productive strategy for ensuring stability and creativity in societies.

Sneh Shah

Correction: August 1994 issue: The last line in the second paragraph on page 37 of James Heeming's article, *The Role of the School in Moral Regeneration*,

should read,
But years of solitary masturbation are not an ideal preparation ...

Multicultural Education for Young Children in Everyday Life

Masako Ejima

In 1993 in Japan 1.188.317 babies were born and the birth rate per woman was 1.46. That means, one woman between the age of 15 to 49 had 1.46 babies. In 1926 this rate was 5.11. Hence the Japanese family now usually has one or two children. This applies to 81.1% of all families in Japan. Families, which have more than 3 children count for just 18.9%. Shortly after the 2nd world war in 1950 the families with more than 3 children, were 44.8%; that is about half of all Japanese families. So it is clear that the Japanese population is fast decreasing more and more. Why?

One reason is that Japanese women find more satisfaction in employment, so they don't get married, or they get married late. If they get married, they have fewer children. Why?

Some research has been conducted to answer this question. The main reason is that expenses for child-rearing are too high. This reason is given by 30.1%. The next reason is that they do not want to have children at too advanced an age (29.6%). The third reason is that educational expenses are far too high (28.3%).

For children of pre-school age in Japan there are two types of institutions, the kindergartens which are under the Ministry of Education, and the day nurseries under the Ministry of Welfare.

In the kindergarten the children play till noon and after lunch they go home. For one or one-half hours they play indoors, after that they play in the garden and then they have lunch and then they go home.

The ratio of children attending kindergartens before entering elementary school was 63.4% in May 1991; then the ratio of children attending day nursery before elementary school was 34.0% a total 97.4%.. Therefore, almost all the children have at least one year of preschool education in either kindergarten or day nursery/daycare centre.

The guidelines for kindergarten and the day nurseries were changed recently for the first time

25 years. The kindergarten and the day nursery are non-compulsory schools with the objective to help infants to develop their minds and bodies, by providing for them an appropriate educative environment. Pre-school children aged three or more are enrolled. I wanted to find out what constitutes a useful, multicultural educative environment.

An appropriate environment for the multicultural education in everyday life of small children in the kindergarten and the day nursery is provided through

1. autonomous activity
2. a synthesis of the plays
3. the development of the special qualities of each child.

Nowadays there are many foreign workers in Japan. Their children go to the Japanese school. They cannot speak Japanese. They have great difficulties in the school in learning from the teachers and communicating with other boys and girls in the class. It is very important for the Japanese children and foreign children in Japan to receive multicultural education so they know and respect cultures of other countries in the world. When the children grow up they become conscious of being members of the world family.

Multicultural education in the everyday life must be very useful for the young children in getting know one another. In Japan Montessori education is recently getting popular. The idea of Montessori's philosophy and technique was introduced at the turn of the century. Maria Montessori(1870-1952) was an Italian physician, a medical doctor and educator. She introduced very successful methods in the every day life of the children for multicultural education, in other words, the well known "prepared environment". Within the prepared environment" in the kindergarten, day nursery school, and in the "children's houses", the children play and work with manipulative materials designed to put abstract ideas into

concrete form and to use them as a help for living.

Children grow up according to the laws of nature. They feel the laws of nature as an internal need. The inner voice of the children says "help me to do it by myself!". Dr. Maria Montessori believed in educational help for children, so that they learn to live independently.

For example, there is as a kind of working or playing in everyday life, which is "greeting". When the children arrive every morning they greet the teacher. The adults greet each other. The small children watch and want to greet also. But they do not know how to greet

exactly. After learning they know. They feel as if they are members of society even though they are small. To be able to greet means that they can move their muscles, but also they understand that they can behave in response to an inner need. They are also independent. The children acquire self-confidence. If they have the self-confidence, they will feel interested in the surrounding world. When they develop self-confidence step by step they become tolerant.

In the Montessori classroom there are many kinds of materials but only one set of each. The children work or play individually by using the everyday life materials in the classroom. They know that they are individuals. Even though they are young. They mutually respect their individuality. To respect each other is the basic foundation of multicultural education as a preparation for living in the world family. The children play again and again with the materials which they have chosen. The children repeat the exercises as many times as they like. So they

become very skilful. With satisfaction, they tell themselves "I've done it!" or "I've carried it out!" They will have more self-confidence and feel more pleased. They behave more tolerantly toward and friends, family. One day this will extend beyond the family, beyond the local community and the national border and reaches the world family.

For the teacher it is very important not only to teach the children how to greet in their own society or community, but to teach the small children also other kinds of greetings.

There are many kinds of greetings. The children will get to know that their faces as

individuals are different, and that there are many different cultures. We must respect other cultures just like our friends. Our world is like a family. In this world family there are many different cultures. You can compare different ways of walking. Some people walk on

the heel, and in other nations they walk on their toes

There are also many other kinds of examples for multicultural education for the small children e.g. how to make tea or how to wash laundry. They are quite different from the European or Asian ways. There may also be a typical Japanese way.

For small children learning multicultural things is very joyful.

"It is very important for the Japanese children and foreign children in Japan to receive multicultural education so they know and respect cultures of other countries in the world."

Dr. Masako Ejima is Professor for Pedagogy at University Kanto Gakuen, Japan. She is also the author of "Heart of Montessorious" and "Heart of Montessori Education"

WORLD EDUCATION FELLOWSHIP

1995

INTERNATIONAL CONFERENCE TO MARK THE 50TH ANNIVERSARY
OF THE UNITED NATIONS

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Youth and the Family - The Japanese Case

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Youth in Japan is a topic that has not yet gained the attention it deserves internationally. In the gender role trend of comparative educational research since the sixties, many publications on the Japanese school system have been issued, but the lives of the youths within this system are covered only in a few cases. (e.g., White 1987, Rohlen 1983) Other educational research projects on Japan focus mainly on early childhood. (e.g., Elschenbroich in Hardach-Pinke 1990, Hendry 1986, Kornath, Husarek in Trommsdorff 1989, Kornath, Trommsdorff 1990, Schubert 1992, Sugiyama Lebra 1976, Trommsdorff 1984).

Being interested in the case of youth, we mainly depend on information gained through Japanese studies. Some of the comparative studies were even published in English and Japanese, for example the survey on Youth in Japan and the world (Youth affairs administration 1972, 1977, 1983, 1989, 1994) or the study on Japanese children and their fathers (in comparison with the US and Germany; Youth affairs administration 1988). Even so, these results are difficult to use for an analysis of youth within a western youth research perspective. The same is true for the incredible amount of data available from studies on the question of youth every year, which usually focus on specially selected problems. (see Sômuchô seishônen taisaku honbu 1991 [Annually published bibliography on youth problems]).

In modern societies we can distinguish between two phases of 'youth', adolescence and so-called post-adolescence. The first stage is equivalent to the rather historical youth moratorium, where youth is excluded from working processes and integrated in educational institutions. Adolescence is operationalized as the age group up to about 18 years and analyzed often in accordance to school attendance. (Baacke 1991, 36-48, Hurrelmann, Rosewitz, Wolf 1989, 10-18).

Adolescence is the time when the peer group becomes increasingly important. This does not mean, however, that the family loses its meaning for the rising generation. According to many youth surveys, we can consider this phase as a restructuring of existing relationships within the family. Schütze (1988) reports a trend towards less

authoritarian educational styles as a historical change. Parent-child relationships are becoming increasingly based on partnership, and children can live quite autonomously together with their families. (Schütze in Krüger 1988, 242-44, see as well Krepper in Hurrelmann, Ulich 1991, 327).

In Japan about 95 % of adolescents attend school up to the age of 18 years, although school attendance is only compulsory until the completion of junior high school at the age of fifteen. This suggests that educational institutions strongly influence the lives of nearly all adolescents. Most students spend their time from morning until 4 o'clock in school, and they often stay later for club activities. Most young people want to enter institutions of higher education. The importance paid to education influences the living styles of different population groups.

A comparatively high homogeneity of living conditions, as well as income, characterizes the Japanese society. Social reproduction in the entrance to high rank universities is, e.g., not as strong as in the United States. However, differences between high school populations exist in terms of the social backgrounds of the students and of their future prospects. (Rohlen 1983) High school is the time when the social ranking of the Japanese society becomes most obvious, as differences, e.g., between different professional groups are later again eclipsed by features in common as, e.g., belonging to the same company.

Taking these facts into account, I decided to study the lives and attitudes of senior high school students. The research was carried out with the support of the Faculty of Education, Department for Sociology of Education, at the University of Tsukuba. Five high schools were selected taking their ranking within the hierarchy of schools into account. Three public high schools were examined, including one *academic high school*, where nearly all students have a good chance of enrolling in good universities, one *general high school*, which could be entered with a comparably low average in the entrance examination and one *commercial high school*. Commercial high schools are the most common type of occupational high schools. Pupils who are not able to enter general

public high schools often choose commercial high schools as an alternative to expensive private institutions. The private schools chosen were, in terms of abilities of the students, ranked upper medium to high and were selected in order to include a boys' and a girls' school in the investigation.

All schools are situated in Tokyo. The results therefore represent the situation of youth in the Japanese metropolitan area. The standardized written questionnaire was administered in Autumn 1991 with two classes of each grade, providing a sample of 237 to 266 students per school. Altogether 1261 questionnaires were filled in. School population, gender and age group were chosen as independent variables for the basic analysis of the data.

Evidence of major changes in the structure of the family leads to a discussion of the dimensions of this transformation (part 1). Representative surveys provide a different view to statistics. That can be understood from part 2, in which the living conditions of youth within the family are surveyed. The family type, number of siblings and the existence of private rooms for the surveyed population groups are compared. The topic of the family has two dimensions for youths. The first is the actual situation in their original family. The second is the future attitudes of young people towards founding their own households. In part 3, the change of the marriage pattern since World War II is discussed. Part 4 focuses on future plans of Japanese adolescents, for example on their attitudes towards marriage, on the question of combining private and professional aims and on gender role related values. Finally, part 5 takes some of the students' opinions towards education into account, and possible developments towards a pluralization of family relationships are discussed.

1. The structure of the Japanese family

The Japanese family underwent rapid changes during the postwar period. This can be seen for example in family size. A decrease in the average number of family members from 4.97 to 3.23 (Seishônen hakusho 1989, 49) took only thirty years in Japan (1955 - 1985), whereas in the United States of America the corresponding change occurred over a period of 70 years (Neuss-Kaneko 1990, 116). Even so, the average family size is larger than in western societies. Three persons per household, with every fifth household being a one-person household, which was the reality in Western Germany in 1950, was yet to be reached

in Japan in 1985. (Imhof 1986, 381-388) In 1990, an average of 2.99 persons per household was registered for the first time. (Kokusei chôsa hôkoku 1991, vol. 2, part 1, 18) The increase of one-person households and the continuing trend towards nuclear families, together with a low birthrate, provide a potential for further structural and ideological changes of the Japanese family.

In Japanese family sociology, individualization tendencies of the family have been noted (Kazoku shakaigaku kenkyû 1991), although Möhwald (1992 in JDZB, 104) doubts that these analyses will prove well-founded. Demographic trends do not automatically produce the same effects in Japan as in western societies, but what the main features of change will be and how they can be identified is a topic still open to research. As far as adolescents are concerned, questions of family background and future expectations might contribute evidence to this discussion.

2. Living conditions of youth within the family

Senior high school students live almost without exception with their families. According to my survey of 1261 senior high school students (15 to 18 years) the distribution of family types is as follows (see table 1):

Table 1
<i>Family type of senior high school students in Tokyo</i>
67.8 % in nuclear family with both parents
59.1 % with parents and siblings
8.7 % without siblings
21.7 % in three generation households
17.3 % with both parents and at least one grandparent
4.4 % in differently composed three generation households
8.5 % with single parent
7.5 % with their mother
1 % with their father
1.8 % in household with other relatives
0.2 % with other, non-related persons
(0.2 % no answer, excluded from the statistics).

The percentage of three generation households seems to be high, considering that this research was carried out in the metropolitan area of Tokyo. According to the population census only 12 % of all households with children under 18 years include a grandparent. (Kokusei chôsa 1990, part 13, 222-3 and 316-17) Nevertheless, my results are consistent with another survey using a representative sample of school children in Tokyo. (Tôkyô-to no seikatsu bunka kyoku 1991, 5 and 307; see Kreitz-Sandberg 1991, part 3.1 for more details).

The result that single parents are mainly single mothers does not surprise or vary from data in other modern societies, although the percentage is slightly lower. The percentage of single parents is significantly higher in schools with a low academic level than in highly ranked schools. This result can be understood according to socially imposed problems on single parents. If living in an incomplete family is taken as one possible manifestation of pluralistic living style, it can be understood that this can be associated rather with constraints than with matters of free choice.

The average *number of siblings* in the families of the senior high school students questioned was 2.3. Only 9.2 % were an only child, 57.5 % were one of two children at home, 26.7 % had two brothers or sisters and 4.6 % were one of four children or more in their family (NA 2 %). These data are in accordance with other empirical studies. (Tôkyô-to no seikatsu bunka kyoku 1991) Less than a tenth of all high school students then are an only child.

Considering the frequent reports on the low birth rate in Japan this seems surprising. The birth rate in Japan was, with 9.9 per 1000 inhabitants in 1990, only half that of 1955 (Seishônen hakusho 1991, 143). 17.4 % of the population are under 15 years, and only in Italy and Germany are even lower values reported. These data, however, do not concern today's youths who were born during the so-called second baby-boom.

A correlation between children per family and school attended shows a significantly lower average of siblings in private schools. As private schools are much more expensive,¹ parents with only one child are more likely to invest this much in their child's education. This seems to be especially true for daughters, as the proportion of single children is highest in the girls' school with 14.3%.

The existence of *private rooms* provides information on the present living conditions among adolescents. 64 % of the high school students answered that they have a room just for themselves, 25 % share a room together with their siblings and 10 % stated having no private room. The answers correlate highly significantly with the school attended: In the occupational high school only 44 % of the students have their own room, but in the general and the academic public schools 59 %. In the private schools 78 % of all students have a room at their own disposal. There, only 3 % answer that there is no room only for the children, while this would be true for nearly 20% of the children attending the occupational high school

These results reflect the economic discrepancy between different school populations. As well, the influence of the family background for educational achievement can be understood.

Checking the influence of age and private rooms shows that third year senior high school students have somewhat more often their own room. However, the percentage without a room at all remained stable. Thereby, it can be understood that extra freedom in the living conditions was likely to be given during the time of studying for university entrance examinations; still, if an insufficient situation existed initially, an improvement during high school is not to be expected.

A correlation between own room and family type shows that about 10 % of the youths in nuclear families with both parents and 20 % of the adolescents who lived together with a single parent had no own room. The percentage of students without their own room is lowest in three generation households, while the percentage with private rooms the highest. Insufficient living conditions are therefore mainly a problem of single mothers, who often are financially insecure. On the other hand, the extension of the nuclear family depends very much on the possibilities of sufficient accommodation. It can be presumed that the nuclear family only welcomes the grandparents if the needs of parents and children are met. On the other hand, the support of grandparents could be relevant for the provision of good housing.

Adolescents with their own room more often invited friends home. Such students were more likely to chose category 'sometimes' or 'often' (62.5 %) than those sharing their room with siblings (50.8 %) or those without a private room (34.7 %). However, the existence of a private room had no direct influence on the amount of time spent in the family home. This depended on factors other than the families' living conditions. Especially important was the necessity to study for entrance examinations and the kind of integration in peer and leisure groups. (see Kreitz-Sandberg 1994, part 3.3)

3. The change of marriage pattern

Marriage patterns change in accordance with the transformation of the family and its functions. Until the Second World War the continuance of the family of origin was believed to be more important than the foundation of a new family. Therefore the decision as to the future husband or wife depended more on the necessities of the family business than on individual preferences. (Neuss-Kaneko 1988, 74-77) Marriage in those days could be understood

as a contract between two families, with many obligations (*giri*) concerned. (Benedict 1967, 134-35).

Marriage by arrangement was the rule and the wedding usually took place a few months after being introduced to each other. (Jinkô mondai kenkyûkai 1988, 3-4) After the war, matchmakers introduced about 70 % of all marriage partners, forty years later only 20 %. From 1965 to 1987 the average marrying age increased 1.5 years in the case of love-marriage and more than 3 years for arranged marriages. (Jinkô mondai shingikai 1988, 29-33) These facts reflect an increasing reluctance of entering arranged marriage.

In Japan the average marrying age is increasing. In Tokyo half of the female and two thirds of the male population between 25 and 29 years is not yet married. (Kokusei chôsa hôkoku 1991, vol. 2, part 1, 18) However, talking of a general crisis of marriage and the family does not seem appropriate. The formerly very strict norm to marry during a certain period of age, has lost some of its obligation. Today, finding the right partner is seen as a problem since the strong gender segregation in many areas of daily life in modern Japanese society² limits the chances to meet possible partners.

4. Marriage and the family in the perspective of Japanese adolescents

In the following, I will focus on future perspectives of Japanese adolescents towards marriage and on intentions to continue work. The question of gender role related values will be of central interest here. We must take into account the fact that a high percentage of the investigated age group has gathered neither experience with dating nor with kissing as steps towards a sexual partnership. (see Kreitz-Sandberg 1994, parts 4.2 and 4.3) Therefore, it can be expected that the senior high school students' attitudes to marriage are dominated by idealistic views rather than emotional engagement.

Two thirds of the youths answer that they think marriage to be important (5 % of them think its specially important for women), 10 % think that it is important neither for women nor men, and 20 % have no opinion of this topic.

Asked about their personal plans, 70 % of the boys and 80 % of the girls express the wish to marry, 5 % of the boys and 10 % of the girls being not sure if that should include having children. About 8 % chose the categories that include somewhat more unusual versions of future life

plans. Only 4 % think that they neither want to marry nor have children. The strongest difference occurred for the category "I don't know". It seems that marriage is a topic towards which more female than male students have a clear opinion. (see Kreitz-Sandberg 1994, part 3.6).

The following table 2 shows differences between girls and boys according to their own marriage plans:

Table 2		
<i>Personal wishes of male and female adolescents regarding marriage</i>		
	Boys	Girls
I want to marry and have a family	64.1 %	69.5 %
I want to marry, but don't know if I want children	5.7 %	10.5 %
Don't know if I want to marry, but I want a stable relationship with children	4.4 %	3.8 %
I want children, but might not marry	2.3 %	3.0 %
Other (open answer)	1.7 %	0.8 %
I neither want to marry nor have children	4.7 %	3.9 %
I don't know	16.1 %	6.9 %
NA	1.0 %	1.6 %

The majority of today's Japanese adolescents include marriage in their perspective on life. Half of the girls who want to marry chose 21-24 years as the preferred period, half of the boys 25-28 years. The alternative answer "when I meet the right person" was only selected by 12 % of these youths. This suggests that time still plays an important role for the planning of students' future lives. These results differ from findings on German youths for whom age has lost much of its importance for the structuring of the future. (Fuchs-Heinritz, Krüger 1991)³. However, the Japanese results prove as well, that the age regarded as ideal increases as the students become older.

To understand the different impact marriage has for boys and girls, I asked them about their plans to continue working after founding a family. As expected, there was no question about this for the male students (see table 3). For the girls, it can be understood that about one third wants to continue working, a quarter expect to stop if a child is born and about 20 % want to become a "professional housewife" as soon as they marry. Another 20 % is still indifferent. The girls' results vary significantly according to different high school populations. In the girls' school and the commercial high school the priorities towards the family are stronger, whereas more girls from the academic high school favour to continue working.

Table 3
Intention to continue work when founding a family

	Girls	Boys
Continue working	31.0	94.5
Stop when child is born	27.3	0.2
Stop after marriage	19.5	0.2
Don't know yet or NA	22.2	5.0

These results represent a unilateral orientation of the boys towards school achievement and a professional career while the girls are interested in high school achievements but also in family activities. This trend is also represented in many other questions, e.g., on helping in the household, the kind of courses attended in "After-school-schools" or the orientation towards higher education, which is for girls even higher than for boys. (see Kreitz-Sandberg 1994, parts 3.5.1, 2.2.4 and 2.2.1) For the girls a "double orientation" towards the family and the profession can be observed.

How might it be possible for the girls to cope with the corresponding 'double' expectations? An investigation into values and attitudes should help to understand gender roles. The students were asked to mark their agreement or objection concerning certain statements on a five-point scale. The results show strong differences between boys and girls.

These scores reflect significant differences between the answers of male and female adolescents. The distribution of the expressed grade of approval presents an even more detailed image: most of the girls favour a role distribution where women become increasingly active in the society, whereas the majority of the boys are rather indifferent towards this topic. They agree stronger than the girls with the statement that happiness for women lies in the family. Girls, however, feel to a stronger degree, that today's society is in favour of the men.

Approval and disapproval to "Men should take more care of family affairs" and "Women should always act in accordance with their femininity" show similar distributions: the percentage of boys and girls who express strong disagreement to indifferent answers vary only around little, but in terms of strong agreement the values of male and female students alter about 15 %. This strong expectation of the boys who want women to maintain their femininity and of the girls who want the men to participate in home making mark quite opposite tendencies.

Trying to avoid over-interpretation, it can be understood that the boys are quite in favour of a

situation of strong gender segregation, believing that this is also the women's ideal. On the other hand, girls favour more egalitarian role distributions. These results point in my opinion towards a situation where change will be surely sought by the young women. However, change won't be an easy thing, as they have not only older generations and structures against them, but, as well, their own male classmates opposing their aims.

5. Educational shifts

Education undergoes a change in the process of modernization of the society. Two questions that focus on education shall be discussed in the following. Using strictness as a standard, one question asked about the adolescents' opinion on the education they received through their parents, and another on how they would educate their own children. 14 % of the students answer that they were educated in nearly all respects strictly. The majority of 62 % says that their parents educated them strictly depending on the situation. 19 % were not really brought up strictly and 4 % not at all, according to their own views (1 % NA).

28 % want to educate their children the way they have been educated themselves, and only 2 % want to educate them more strictly. 40 % want to educate their children less strictly and 3 % not strictly at all. 26 % choose the category that they do not know yet (1 % NA).

The correlation between the answers to these two questions produces significant results. About one third each of the adolescents who characterized their parents' education as strict or rather strict choose to educate their own children either the same or less strict, with one fourth being still indifferent. The results of the youths who said they were not educated strictly were very different to that: More than 60 % want to educate their own children less strictly, only about 5 % the same or stricter with a quarter not yet knowing what position to take towards their children.

To interpret these data, experience from German youth studies might be helpful. Zinnecker (1985) found that results from different surveys showed that youths were increasingly critical of their parents' educational styles. He interprets that the discussion since the sixties on education and authority provided a surrounding where educational styles can be criticized easily compared to a situation with a very strict atmosphere that asks for absolute respect. The increasing liberalization of educational practices

only opened the possibilities for a wider spectrum of liberal-democratic values and life styles. (Zinnecker in *Jugendwerk der Deutschen Shell* 1985, 165-175).

I think that this trend is also taking place in Japan, only as with many trends, diachronically delayed. Taking into account other trends of social change, which took place later than in Western societies, but occurred within a shorter period, I also expect matters of youth education to change fairly rapidly during the future decades. Looking in detail at educational processes, for example at the communication structures within the family, would be a very interesting subject of research.

Conclusion

It was shown that there are significant correlations between school population as well in

terms of social living conditions (part 2) as in future orientations (part 4). Including such differences in further research on 'internal' family affairs can be suggested. However, distinguishing differences might help also to understand the degree of equality of conditions for populations from socially quite opposite backgrounds. To me it seems that the most relevant changes can be expected in the field of gender role distributions; and this includes possibilities of a further pluralization of the Japanese family.

Dr. Susanne Kreitz-Sandberg is a free lance research, especially on Youth in Japan. Her complete thesis will be published this year under the title of **Jugend in Japan**.

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Footnotes

1. Schooling during primary school and junior high school, which form the compulsory education, is free. Public senior high schools cost about 90.000 Yen per year (1991). For private schools an average of about 260.000 Yen has to be afforded (Nihon kyōiku nenkan 1993, 107). Prices vary between 250.000 and 600.000 Yen, usually between 300.000 and 350.000 Yen (Kōtō gakkō annai 1991). This was also true for the schools I investigated. [100 Yen = slightly less 1 \$]

2. That a strong segregation determines as well the lives of adolescents was shown in Kreitz-Sandberg 1994, especially part 4.5

3. The German results depend on biography surveys. For a clearer understanding of inter-cultural differences we need cross-cultural comparative studies applying the same instruments to both populations.

Desirable Images of Human Beings Parents and Children

Yoko Moriwaki

Introduction

"What is the most important thing in your life?," the survey by the Ministry of Education, Culture and Science asked. The result was the family for 42%, for child compared to this, the people who answered task, or work 4%, and nation, society mounted to 1% only.

It is "the international Year of the Family", and the slogan is "Building the smallest democracy at the heart of society." It appears that the will of each member of the family is to be respected equally, and their development guaranteed.

The role of Home Education is to enable child to be a useful social member of the world. A child is brought up in the place where his/her parents here become established, and inherit* qualities from each of the parents. So, in the character moulding of a child, the home is extremely important.

Home itself as a place of Home Education is under going a big transfiguration with changing social conditions. Also, the way of thinking of people towards a family is changing, and so is the nature of the family.

Decline of the power of Home Educational

The decline of the power of Home Educational is a serious problem. According to the survey, "The Youth and a Public-Opinion Poll Concerning Home", by the Management and Coordination Agency in 1993, 75% of the people questioned think that educational influence of the home has recently declined. And the decline has increased

by 11% in comparison with the survey done five years earlier. 55.4% of persons pointed to the lack of fundamental life habits (greeting, arrangement order, regular meals), and 40.3% of persons pointed to the lack of acquiring public morality (keeping public rule, not to trouble other, taking care of public objects.)

"Why do you think Home Educational Power has declined?" to this question, 64% of the sample, there has been an increase in parents who spoil a child 35% pointed out, that there is an increase in who are indifferent to the breeding and education of a child 33.1% stated there are parents who depend on the outside agencies such as school for their children's learning and upbringing 32.2% pointed to the lack of opportunities when parents and children can do activities together 30.4% referred to the lack of self-confidence of parents in the up bringing and education of a child.

So far, in order to restore the influence of Home Educational the administration has devoted a lot of energy towards parents', especially maternal, consciousness. In order to know above the present condition of Home Education, the Education Board of Takarazuka city conducted a survey in February 1993.

This survey was conducted in fine elementary schools of the city and questioned 174 pupils of fifth grade and 169 pupils of second grade. The 333 parents were between 35 years old and 44 years old. They were mainly mothers: 65% of them were housewives, and 35% were in employment

The Way of Thinking of Parents and Children

Question Graders:	Children		Parents	
	2nd %	5th %	2nd %	5th %
1. a person with high social status	--	2.9	0	.6
2. a person who lives a rich life with financial power	--	5.3	0	2.4
3. a person who contributes the society	--	4.7	3.1	4.3
4. a person who lives mentally satisfied	--	11.7	35.4	34.1
5. a person who gets along happily with others	--	46.2	32.3	29.3
6. a person who lives cultivating his or her individuality and enjoying hobbies	--	26.9	13.7	9.1
7. it depends on his or her will	--	--	11.8	17.1
8. others	--	1.9	--	--
9. no response	--	0.6	3.7	3.0

including part time work. The family of four was 52%, and the family of five was 29%. They were typical nuclear families. One of the areas was as follows:

What kind of a person do you want to be?

What kind of a child do you want to be?

The way of thinking of parents and children.

Table not included yet

The future images of both parents and children were uncertain. As to the items from (1) to (3), the goals were clearly visible, but were chosen by few. * lots of parents and children chose (4),(5) and (6), where the goals seek for spiritual abundance. In a sense, they are vague images. It seems that there is a change into a materially rich society from the condition where society had been hungry. Pursuit of abundance is changing from the material to the spiritual.

The fact that future images are not clear is seen from the results in which parents have not necessarily been imagined as models of children. The percentage Japanese children who want to be like their parents is the lowest in comparison with America, Britain, France, Thailand, and Korea (according to 1987 survey of Management and Coordination Agency) 57.5% of girls want to be like mother, and 61% of the boys wants to be like father. This doesn't necessarily mean that Japanese parents are the worst in quality in the world, or parental relation has completely damaged. There are a lot of youth who say at the time of an interview that they respect their parents. Children seem to know that they won't be happy if they follow their parents. Instinctively they seem to foresee that parents can't be their models in order to live in 21st century.

Children's reasoning seems to be based on three points:

1) Changing time and society

With rapid economic development, a tendency of the lowering of the birth rate, an aging society, and the * information in the media is having a big influence on Home Education.

2) Collapse of traditional pattern

A traditional pattern, men at work, and women for housework and child raising rooted in Japanese society for a long time, is now collapsing.

Women here begun to work outside and seek their own sense of value. But Japanese consciousness of sex differentiation is the strongest in the advance industrial nations, especially America, Britain, Germany, Sweden and the Republic of Philippines. According to the survey in 198, 72% of women still support the traditional pattern, compared with 80% of 10 years before. It is clearly changing a little by little. But this consciousness is still strongly rooted in Japanese Society. Only 30% of women support equality of status of a man and woman in a Japanese home life and this is the lowest amongst the six countries. The percentage of women who think that "a man is favourable treated is 67%, the highest in the countries. On the whole, some change is seen in consciousness, but the sense of division of work by sex has been firmly alive in married coupled. 'Husband work outside, wives work inside', exists strongly in a family life even now. It is said that most Japanese families lead their lives under husbands' control and power.

3) Changing desirable images as human beings

The expectation that a child will have gentleness, obedience, harmony, and cooperation is almost the same as what Japanese society think as a desirable image of a human being.

In the survey in Takarazuka, while children want to be 'A person who get along happily with others (5) parents support A person who lives mentally satisfied. (4) 26% of children want to be A person who lives cultivating his individuality and enjoying hobbies' (6) and they really want to live making good use of their qualities. In the case of parents, they support (6) less than the children. Moreover, the number of parents of fifth grade who support (6) is somewhat decreasing compared with those of second grade. The parents of second grade want children to live fully, making good use of their individuality and hobbies. I think that parents of fifth grade may be influenced by 'the conservative way of thinking, valuing harmony of a whole.' There is a delicate gap between real intention and principle.

In Japanese history we can see that the same emphasis on valuing the harmony of a whole, as it is in the house creed in the Edo period. It strictly warns each member of a family against 'practising self will'. This good human image had been moulded in a small agricultural society, where these characteristics was specially important in life. But Japan has already turned into a heterogeneous society. In the coming twenty first century, western typed qualities such as self-assertion, identity, self-realization, and leadership and needed by Japanese children. Regardless of sex, children are required to have strong power to be independent, spiritually and economically. Also, for Japanese children who will live longer than eighty years active and voluntary learning is much more important than passive and diligent they are accustomed to until now.

As to It depends on his or her will (7) parents of fifth grade supported it by 5% more than those of the second grade. Regardless of sex, parents should have a strong will and energy to make children's dreams come true in future. They should respect the character and will of the children. They should not fear of making mistakes in child raising. They should not follow the conventional ways of thinking, still rooted in the Japanese society.

Through all the ages, it is natural for people to have some anxious feeling as times go on changing. So far, having had a lot of failures, parents have overcome the difficulties. However, the present changes are so rapid that parents and children may well have extreme anxiety and bewilderment. So, it is necessary for the administration put some measures into practice in order to support them.

4) Children becoming individual and open-minded

With regard to A person who contributes the society, (3) less than 5% of parents and children of both grades supported it. It is a serious problem. According to the survey of the Management and Coordination Agency, Japanese children don't work like French ones. Children who don't help any housework at all has amounted to 21%. The survey concludes that it is caused by parents' attitude which keeps children away from helping with household chores since early stage of life. Also it is caused by the unconscious sense of division of work in a family, 'father works outside, children study at home, and mothers do most housework'. It is clear that the present education which gives priority to passing examinations may drive children into a self-centred way of thinking,

having little sympathy with others, and little interest in the society and global problems.

Based on the results survey, the Social Education Committee (20 members) of Takarazuka city suggested five concrete measures to the Education Board of the city in 1994. They thought that the tackling of the social education of the city was not enough. Accepting the suggestions, the Education Board of Takarazuka City is now making efforts to carry them out.

The five question are as follows:

1) To make fathers participate in child rearing.

It is necessary for parents to realize that they should share equal responsibility for raising a child. Family camp and outdoor activities. Fathers like playing with children outdoor, enjoy making friends and not only playing with the children.

- to offer parents opportunities for studying; to make them clear that the base of a child raising exists in their home

- to make Family Schools rich in content. (there are 26 family schools in Takarazuka now to improve Home Educational Power. Mothers who are in the midst of child raising are playing an active role in the communities.)

- to hold Saturday seminars for parents, in the City Hall.

- to look over the contents of education; not to limit the contents to child raising techniques. But to take the theme, 'what is important to parents now?' This includes a view of child-raising, a sense of value, a view of life, etc. They should not be overwhelmed by a flood of information. The aim should be to make parents undertake child raising by their own will and with confidence.

2) Setting up Groups.

Use established groups, such as Boy Scouts, Girl Guides, etc., and show their value for training for independence of mind, and leadership and self-control. It is impossible for a nuclear family to make children aware of society.

3) To improve the importance of child raising in the local communities.

To examine Child Association again to get children to be loved and recognized by people in the local community, which will produces self-consciousness and open-mind to others.

4) To provide opportunities for parents and children to get together. Have Saturday a holiday once a month; get parents to join voluntary activities in the local community together; to get them to open their eyes to the world, to show they can enjoy doing something good for the local community.

5) To make more playgrounds for children

Here they can play with friends even when it rains.

As member of the Takarazuka Guide Society of Cultural Properties I think that it is very good for children to be active to become good citizen in the twenty first century. They should take interest in Japanese history, traditional culture and cultural properties in Takarazuka from the early stages of their lives together with their parents. It introduces the attachment to the city where they were born and deepens their understanding of their mother county, Japan. It will surely improve the influence of Home Education.

By promoting these measures steadily from now on we aim for better child raising in the local community and society.

A New View of a Family

Home Education is central to child raising. It is, without saying the parents' responsibility. There are schools as intelligent support, and there are local communities as supports for moulding the character of children. The desirable image of a human being that parents have influence a child. A child grows and starts life in the influence. Through every day life with family members, a child gets abilities to live effectively in society. It has been said that child raising is raising parents, for parents also grow through child raising.

What I have said so far, puts an emphasis on the necessity of Home Education that enables each member of a family to be independent with the

rapid social transfiguration. This does not deny the traditional view of Japanese family.

It is necessarily to establish a new image of a family which reflects the traditional one. The following summary of a composition is nearest to a view of a family that I think it best. It is written by a junior high school student in Takarazuka City. Miss Megumi Yoshimura got first prize in the composition contest in 1994.

My Family: a Treasure of my Life

All members of my family live helping and supporting each other. My older sister is handicapped, but she is supporting the family more than I am. At the time of a meal, she tries to make great effort to finish eating as quickly as possible so we have a meal soon. Even when she is ill in bed, she supports us with her warm smile. When a smiling face is seen, all minds get warmer. Just by looking at her mild smiling, our hearts get peaceful. I am happiest when I am with my family. To me, my family is a precious treasure.

The members of the family Miss Yoshimura wrote about live independently, helping and supporting each other. Though there is the handicap they live respecting each one's individuality. Her family shows us the desirable images of human beings.

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The Younger Generation and the Nature of Family Values in the Context of Technological Progress

Sneh Shah

Introduction

Many of the younger generation in different societies are facing a period of rapid change brought about by developments linked to the so called process of modernisation/westernisation. There appears to be a 'conflict' between 'the traditional values' and the 'western values'. Many societies have been able to adjust but many are faced with results that are seen to affect the cohesion of particular societies.

The theme of the 'break-up' of societies because of 'modernization' has been a familiar one. Chinua

Achebe's Things Fall Apart is a good example of a particular culture collapsing in the face of the new ideas and values (western ones) introduced as superior ones. Communities and families the existing society, which is deeply rooted in tradition and thus having a distinct culture of its own, has been either unsettled or disrupted because of the ideas and values associated with the western world and scientific and technological progress. Much literature, for instance in societies with immigrant groups, has related to inter-generational conflict. However, often a very complex process with

diverse results is treated in a very simplistic way. While there are upheavals in families and communities because of the impact of the ideas from the western countries, the nature of the so-called conflict is often misrepresented, and inadequate attention is paid to the true nature of the changes, their results, and the implications for education.

What is a family?

The word family conjures up different visions, but often there are two, one deemed to be typical of the western world and one of the non-western societies. The western societies are believed to have nuclear families, with father and mother and a small number of children. The non-western societies are seen to have families bound very strongly by tradition, with the family being a very tight unit, with more than one generation living together. By implication the individual in the western family is supposed to have a lot of freedom, where as in the non-western ones more important than the individual are believed to be the roles and duties which are likely to be related to age.

The need to accept a loose structure and definition is highlighted by Collier et al (1982), and the United Nations has laid down the framework for fundamental discussions about both the structures and the roles of families. The United Nations General Assembly designated 1994 as the International Year of the Family in its resolution 44/82 of 8th December 1989. The International Year was formally inaugurated by the General Assembly on 7 December 1993; its theme is *Family: resources and responsibilities in a changing world*. Thus the Year is seen as the focal point for placing the family on the international agenda and encouraging activities in relation to family issues at all levels. The Year's motto, *Building the smallest democracy at the heart of society* reflects what is perceived to be the pivotal role of the family in ensuring the well-being of society. However, the activities of the year are expected to bring about some other changes as outlined in the speech of the UN Secretary-General Boutros Boutros-Ghali to the World NGO Forum in Valetta, Malta, to launch the Year:

The International Year of the Family should help in the promotion of human rights, especially the rights of the child, individual freedoms and gender equality, both in the family context and in society at large.

The family as a concept has been very powerful and the family has been seen to be the main institution upholding the structure and beliefs of a society. However, very rarely are questions asked

as to the true meaning of the term and the part it that institution plays. As the statements from UN indicate, the current structure and concept of family are believed to be useful, but they exist in parallel with problems of categories of people who must be part of a family. The last of the objectives of the Year of the Family is to *build upon ongoing activities benefiting women, children, youth and ageing and disabled persons*. This is perhaps the real key to understanding some fundamental aspects of the role of families today.

The UN documents have acknowledged both the diversity of the family structure, and the fact that it is a changing structure. In fact, it is suggested that a more realistic term is families rather than family. It is also acknowledged that the changes that are currently taking place are affecting both the 'traditional' type of 'extended' or 'joint' family, as well as the nuclear ones.

'Traditional' versus 'western'/'modern' values.

A major cause of confusion has been the frequent equating of westernization with modernization (cf Rajaratnam, 1977, p.96). The confusion is understandable. Becoming modern emerged as a necessity with the major technological and scientific changes that started affecting the world over the past one hundred years or so. The lead in responding to such challenges was taken by the countries in the West, hence the frequent equating of the two terms.

The fact, however, that the response of the West went side by side with the predominance on other values tended to put the non-western, ie the 'traditional' cultures in an inferior light. As an ideology for justifying imperialism the civilization of the noble savage was very appropriate. Combined with the fact that political power was in the hands of the people who had the modern values and that they were linked with western cultural values, was invariably going to set in motion a conflict situation.

There have been different responses to the introduction and prevalence of western values. Rajaratnam refers to the champions of 'Asianism', a glorified past (p.96). A response of the challenges posed by the westernization process focused on looking back, but not forward. It was an assertion that while currently the west may be superior, in fact that has not always been the case.

Another consequence was that the term westernisation began to be used as a holistic term in which all the aspects of behaviour and beliefs in an individual and a group were packaged. In this approach there was little room for variation.

Literature especially from the 1970's focused on 'becoming modern', and the process of modernization, in which the goals were very clearly identical with the characteristics of the western countries. The work that had a profound influence on putting such a package together so that policies would be assessed on a stated path of change was that of Inkeles and Smith (1974). For them one of the key indicators of becoming modern was the change from a 'traditional' joint family to a nuclear family. Other indicators of modernity included religious affiliation. This was going to, and still does, have a profound effect on individuals and governments who did not even consider that modernization and westernization could be separate terms, not connected.

The non-western world has often been a voluntary participant in the process designed to make individuals/groups/countries 'modern'. The key factor for that has been their desire to 'catch up' with the west and be economically and politically less dependent on the west. From the point of specific individuals and groups, socialization especially through the formal education system has left a very powerful legacy of rewards being linked to changes in perceived cultural characteristics. The evidence for this lies in the changes accepted by populations of different countries, and groups of immigrants, who are in a disadvantageous position.

In some instances the 'new ideas' from the West have been either openly welcomed, or seen to be necessary in a 'cultural audit' and the consequent cultural adaptation. Contact with people from different groups, and analyses by outsiders have often given new perspectives that have enabled the groups to make a relatively smooth adaptation. A very significant part has been played by western anthropology and social sciences in both helping to formulate and then help sustain the specific cultural hierarchy already referred to in this paper.

Perceptions of Culture and Culture Change

The process of cultural change is very complex, and the perceived dichotomy between 'two cultures' is in fact a fallacy. A more realistic picture of the nature of cultural change is highlighted by Shah when, in the context of Kenyan Asians in England many possible outcomes were suggested. These demonstrated a wide range of possibilities,

from reverting to a more traditional type of culture, to assimilation to the majority culture, or a combination of both, or the emergence of a completely new type of culture. There could thus be a combination of cultural groups that any one individual could relate to. She also emphasized the possibility that while outwardly the same cultural group may appear to remain, the values held by the group could have changed. For instance, the Kenyan Asians would appear to be a culturally cohesive group, but in the context of the values and the nature of the family structure, there were major differences between the groups such as the Jains and the Ismailis, both when they were in Kenya and when they came to England. As we shall see later on in the paper, this aspect of changes within a perceived cultural group are very significant when we consider groups' responses to technological progress.

Relations between Younger and Older Members in a Group

The literature that is available within the context of cultural change, especially in relation to multicultural societies and societies undergoing major technological changes, tends to emphasize problems (cf. Khan, 1982). Within the context of the former the emphasis is often on a deficit model. Different factors confirm and even perpetuate the

deficit model. The media play a very important part in this, with serious consequences for the younger generation. They do not have a clearly charted cultural pathway that the older generation have, and they are more open to the pressures of establishing themselves in the society where the media pressures are strong and so are pressures to conform to the peer group.

The different agencies, include schools, can inadvertently set up conflict situations. One of the issues taken up by the media and by some educationalists is that of the 'plight' of the girls who are 'forced' into arranged marriages. Stereotypic images thus indirectly put pressure on the younger generation to 'break away' from their main group.

Those alarmed about the current state of the family see these trends as signs of family breakdown and a major crisis partly because they idealize the family with a male wage earner and stay-at-home wife and children, seen as the normal, healthy household arrangement (Thorne, p.5). The most important reason for conflict is perceived loss

"The process of cultural change is very complex, and the perceived dichotomy between 'two cultures' is in fact a fallacy."

of power. Conflict arises when individuals become aware of alternatives, which they feel they are entitled to, but find that there are other factors that they begin to see as unjust and oppressive. Take the example of girls and boys. In societies such as those in Britain, those that have more rigid roles for the girls will expect problems when the girls are exposed to alternatives at school, in the media and so on.

In some groups, for instance the Visa Oswal Jains, there is an acceptance of the inevitability, and even desirability of changes and there appears to be limited inter-generational conflict. In other groups there appears to be tension and a determined effort on the part of the older generation to maintain group cohesiveness. In that context religion is often used to put pressure on the younger generation to conform, as can be seen with certain Hindu and Muslim fundamentalist groups. In these cases the real issue is more likely that of power; changes in family roles could, for instance, mean more 'liberated women', changing the balance of power between men and women in male dominated societies.

Yet, when we examine developments closely, there have in fact been many changes even when group cohesiveness appears to exist. In the case of the Visa Oswals, this has arisen because group accepted the need to change and thus new relationships are allowed to emerge. For instance, family loyalty is very strong but the structure of the family can vary- it can be either nuclear or joint. What that demonstrates is that space is being given for the younger generation to work out what type of family and group they would like. It also indicates that the older generation have accepted that change will take place, and have adjusted their values and roles accordingly. However, perhaps the most surprising aspect to many outsiders, is the fact that the youngsters feel the need for a group and want to be involved in creating the type of group they would like. Communities prepared for change facilitate this. For the young the opportunities are created for them to learn about and appreciate their own cultural roots, and many prefer that, and the values, to the western ones. The main reason is that the youngsters do need the emotional support obtained from being with own group cannot be matched by the western cultures they have encountered.

Rajaratnam (1977) suggests that terms as 'Asianism' should be championed so that the glorious past of Asia can be again captured is erroneous (p 96)- this means that people are asked

to look back to the past, and not forward to the future. Rajaratnam does not believe in total rejection of the past as there is much in the traditional values are in fact far more modern and more likely to give impetus to modernization than some of the contemporary values. He also says that not only Asian values but what are termed as western values need to be critically re-assessed. Many people equate modernization with westernization:

To be modern, in the eyes of many Asians, is to ape the ways and modes of the West. The imitation of the West is indiscriminate, and where Asians show discriminating tastes they generally pick out what is shoddy, crude and tasteless in Western culture.(p.96)

He goes on to say that those that imitate the west keep up with is the latest in fashion or have intellectual pretensions.

What is the role of the family?

What we can begin to ask is what we want our families to do. (Collier et al, p.38) Wee (1977) (p.41) suggests that parents could adopt a scientific method. In earlier times, she notes that they could rely on traditional percepts to guide their children. However,

the modern parent in his search for a policy plan must search for a model and finds himself caught between conflicting pulls. he has the model from the ancient East- the family as self concerned corporation- the young reared first and foremost for family roles. In contrast he has the model of the modern industrial West- where the family appears to be a launching pad with children being prepared to perform adequately after take-off into social economic and civic space- parental satisfaction stemming not from closeness and control but from the achievements of their young astronauts way out on the other side of some personally selected moon. Each approach has both advantages and problems in a modern-oriented world, where the modern state both gives more to and expects more from the citizen.(p.44)

A distasteful and blind imitation of the less attractive sides of the family of the West is to be avoided. But we must also remember that the old Eastern model can hardly serve without radical rethinking, in a modern civic state. A flexibility is required of the young with a pursuit of individual talents that does not fit with the tight system of the past. We

deplore that the young set up home apart- but we forget that baby minding grandmothers press for

families larger than two, and are less than satisfied with a totally female brood. (p. 45)

Many of the issues of conflict can be solved easily, or people can be helped to understand the issues, if there is an adequate discussion of what a family is and what its function is. The challenge is for the older members of the family to look at their positions and roles, to take the lead in understanding the true challenge of modernization, and work out how they will guide the younger generation, bearing in mind that change must focus on the future, rather than the past.

Old and young, all need to understand one another, and learn from one another. Often the problem is communication, greatest in societies where freedom of communication does not exist.

The Role of Schools

In so far as the schools are concerned, children need to be given space- not counsellors or psychologists so that they can work out what they wish to do. To a great extent the role of schools has not been fully analysed. In multi-cultural societies there has been discussion of how schools can both help children combat prejudice and discrimination, and also learn to respect cultures (Swann Report, 1985). Children, however, who are faced with a range of cultural views need more than that from schools they need to receive the correct type of guidance. There have been instances in the United Kingdom when school staff appear to have indirectly encouraged young people to be unhappy with their roles within the families such as when young girls appear to be forced into marriages arranged by parents. Schools do have a role but one of this type is inappropriate.

Within the context of scientific and technological changes, and the consequent effects on cultures, in the short term schools may help children choose either their own culture or western values. In the long run, however, the younger generation have to go through a complex process of working out what are the values they want, and it may well be a combination of their own original group and other group's values. Hemming (1994) has put forward his belief that within the breakdown of family values in countries like England, the only real source of education into moral maturity for the children are the schools. I would like to go further than that. Schools need to provide more than moral values. They need to provide space for the children to formulate other values in relation to their cultures. Schools need to be neutral, but enable

students to study different cultural values and enable them, as perhaps within the structure of personal and social education as in England, to work out their own values.

Schools have a responsibility in helping with the process of adjustment, but they do not have a role in taking sides. The trend in many of the non-western countries of tying education to the existing culture will help the communities, both old and young, in perceiving that modernization can not only take place in the context of western education. In fact, it help in stabilising the society and thus make it better equipped to cope with technological progress to its advantage.

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Conflict Resolution Through Drama

Jenny Weddick

Our topic this term is "Home Life in Britain - 1930 to 1949" which is a bit of a mouthful so we call it Those Were the Days! I team teach in an open plan school in the south of Hampshire, England and currently have a class of Year 5 children. I enjoy the use of Drama in all our topics and find it to be a very powerful vehicle for both experience and learning. Children of all abilities can contribute and enjoy getting wrapped up in a fiction that to them is a very real part of their work.

The children were given the opportunity to go into role at the beginning of the topic. In groups of no more than four children to a group they have become 1930's (and as time rolls on - 1940's) households. So Red, Yellow, Blue and Green groups - each one quarter of the two class year group - now inhabit Rose Road, Canary Street, Marine Avenue and Birch Grove respectively. They have created their own identities and established relationships between the members of the household, both real and imaginary.

For example, at Number 4 Rose Road we have Charlotte, Andrew and John who are all children from my class. Together they have become the Spencer family. Charlotte has chosen to be the mother, Doris. She is 43 years old in 1936 and used to work as a teacher but now that she is a wife she is no longer allowed to work which she feels to be unfair. Andrew and John are her children aged 15 and 10. Andrew (William in the drama) is looking for work and is frustrated that he can find none. He longs to be able to bring some money in to the household. He is a good mechanic and enjoys tinkering with motor bikes in the back garden.

John who calls himself Harold in the drama is still at school and seems somehow to always be in trouble. Their father Albert Spencer is an imaginary member of the household, a tram driver who at the outbreak of war is to become a local A.R.P. Warden.

Other households are similarly characterised. Next door at 2 Rose Road 'Joan' and 'Emily' are elderly sisters who dislike the noise of music from Doris's wireless. They are also annoyed when William tests out any motor bikes he is mending and when Harold kicks balls over the fence and uses their apple tree to help him get over the fence to get them back. On the other hand Joan and Emily

have several dogs that yap at night and during the day they dig under the fence and uproot the contents of Albert's vegetable patch.

The scene is now set to allow conflict to occur. In all the streets over the past few lessons similar annoyances have been allowed to develop. We gathered together information from the groups to make a list of the possible causes of conflict in their streets. The list was created with the co-operation of all the groups and agreement was reached before the drama could develop further.

Causes Of Conflict

- noise of music dogs barking
- children crying the noise of argument shouting
- people banging on the shared wall pets digging
- plants overhanging the next garden
- a messy garden weeds spreading
- children throwing balls over the fence rubbish in the garden
- damage to fences bonfire smoke borrowing things
- arguments over belongings taking fruit

The children then enacted situations that were bound to cause conflict and they experienced the emotions that occur when anger and frustration stopped the chances of any solution.

At this stage we halted the drama and, coming temporarily out of role, the children talked to each other about how they felt when confronting their neighbours. "I couldn't get them to listen", "It just made it worse", "I felt like shouting but it didn't help", were some of the phrases that came out of this discussion.

Some possible ways of solving the conflict more amicably and permanently began to emerge and it was decided that a second list would be a good idea. This time I collected ideas that could help to solve a conflict situation. The ideas came from all the groups of children and were backed up by approving murmured comments such as "Yes that's what we think" as the list grew longer.

Ways To Solve Conflict

- talk to each other apologise
- do something about the problem
- promise to be more considerate
- listen to the opinions of others both sides make changes
- be calm and patient
- make time to talk - don't rush
- promise to change and mean it
- try to understand the points of view of others

Discussions followed in each household concerning how the problems might now be tackled. The groups decided that only having one person talking at one time and listening properly were important factors in this second attempt to resolve the conflict and remembered techniques that they had used before such as the Magic Pebble. Others wanted to start by outlining their grievance in a clearer fashion, rather than shouting and getting angry before discussing the situation.

The scene was played again but this time the discussions were more amicable, often involving some compromise on both sides. The ease with which the conflict was solved was simplistic and had to be tailored to fit the constraints of the timetable. Back in the class the discussions and

ideas continued to flow. Parallels were drawn with other problems ranging from playground conflict and incidents of bullying to the problems of conflict between nations.

Written work showed that many children had accepted the value of the key factors that can help to resolve many conflict situations. I shall leave the last word to Charlotte whose writing demonstrates how useful a tool Drama can be in allowing a child to experience a variety of emotions within a controlled environment.

Jenny Weddick teaches at Crofton Hammond Junio School in Hampshire, England.

Charlotte Fox
5W

Conflict

It was hard to say sorry at first but we did mean it. You don't get anywhere if you say things you don't mean. I hated the first argument, I just kept shouting 'Your dogs keep messing up our garden' but they wouldn't listen to me. We tried to talk only one at a time. We had to listen while they went on about all our noise and Harold's ball and how he steals their apples. Then they had to listen to us. It was like we couldn't get anywhere then we tried to think of things we could do.

They said they would keep their dogs tied up so they wouldn't dig. And William said he'd take them for walks because that was why they barked so much. Then we agreed to keep our music quieter and William said he'd go somewhere else to test his bikes out. So now we're happy and I invited them to tea and they asked Harold to help them collect the apples and he could keep some.

So now we're all happy!



Round the World - WEF Section News

Rosemary Crommelin

37th Biennial International Conference

Pre-conference news from Japan had led us to anticipate there would be representatives from many countries in Tokyo, and in fact the conference proved to be a truly international gathering. It was a delight to meet not only with members of WEF Sections, but with participants - from Israel, Bhutan, Croatia, the Philippines and Sweden - who were simply attracted by the wish to share with others the concept of Education for a World Family.

The conference took place at the National Women's Education Centre in Saitama Prefecture on the northern outskirts of Tokyo, with views across green countryside to the Saitama Hills. The Education Centre, with its focus upon women's - and therefore family - education, and its ideal that learning is lifelong, was an appropriate venue for discussing the conference theme. The Centre, which opened in 1977, was an important item in the UN Decade for Women (1975-85) and since its founding has become a focal point of women's education in Japan, emphasising lifelong learning through practical training, and specialising in research on women's and family education.

Links between members of the Japanese Section and Unesco, and with the UN University in Tokyo, reinforced the conference's international substance. Messages of congratulation and good wishes were received from Professor de Souza, Rector of the UN University, and from the Hon. Kaoru Yosano, Minister of Education, Science and Culture. A keynote address was given by Dr Yasunori Nishijima, Chairman of the Japanese National Commission for Unesco, in which he welcomed the activities of WEF in "promoting 'whole-man education' which aims at developing well-balanced individuals throughout the world." "Education," he said, "is the eternal endeavour of human beings.... on the other hand it is the mirror of the era, reflecting the ... sensitivity of the people living in that age. At the same time, Education is the sincere expression of hope, hence it should always be ahead of the times... for the new world we all hope for."

There were eight discussion groups, separate though interacting with the main theme, which all reported their results at the final meeting, coming together as parts unifying into the whole. The individual discussion themes

were: Home Education for One World; Lifelong Learning for a World Family; Education for the Green Earth; Multi-cultural Education for a World Family; Development Education for a World Family; Moral Education for a World Family; Education in an Informed Society; Education for the Minorities.

The cultural activities planned by the Japanese Section were all greatly enjoyed. There was a splendid Japanese Festival of music and dance held at the Education Centre, in which everyone took part, and there were visits to Ogawamachi, the traditional paper-making town, and to Kawagoe. Ogawamachi has been the centre for the craft since it was introduced into Japan by a Korean monk named Doucho in about 610AD; by the end of the nineteenth century there were about a thousand households producing hand-crafted paper, but since industrialisation this century, only a very few mills are still in operation. We were fortunate to see paper being made in the traditional way and, under guidance, to try out the craft ourselves. At the ancient town of Kawagoe we visited the castle, first built in 1457, and traditional houses in the main street. These were built on a wood frame packed with clay

and plaster, Kurazukuri houses, making them proof against the frequent fires. We saw, too, the museum tracing the history and culture of the area from primitive and ancient times - Yaya pottery of 300 BC - through the middle ages to early modern times, and particularly the close links with Edo (Tokyo) from the 17th century, and there were lifesize models showing how the fireproof Kurazukuri houses were built.

Other special activities included a visit to a private Girls' High School, and the banquet at Shiun-Kaku which was a splendid celebration of the conference, attended by participants and dignitaries from the local prefecture.

The Japanese Section is to be congratulated on a conference which combined great substance and value, with emphasis upon unity and those international ideals for which WEF stands, with an insight into the host country's culture, linked with all the friendship and fellowship of WEF international conferences.

The meeting of the WEF General Assembly saw Section representatives from Queensland, the USA,

Tasmania, India, GB, Japan, Germany, the Australian Council and Korea on the platform. The present officers were confirmed, and Professor Jack Campbell of the Queensland Section was elected a Vice-President. Sneh Shah was welcomed as the new Editor of New Era in Education: she spoke of plans for the journal and of its importance as a vehicle for members' comments, and recorded our gratitude to David A. Turner for his outstanding editorship. Participants received copies of the preliminary flyer for the conference to be held in London in July 1995 to mark the 50th Anniversary of the United Nations. The first suggestion for this conference came at the previous biennial meeting in Connecticut (1992), and support for it was confirmed. The participants from Bhutan, Croatia, and Sweden all expressed the hope that by next July there would be a WEF Section in each of their counties, and they would be represented in London.

The proposal for the 1996 conference was confirmed: that it should be a joint conference

between WEF and UNIMAS (the University of Malaysia in Sarawak) to be held in Kuching on the island of Borneo, with the theme "Education and the Environment; Towards Equitable and Sustainable Development." The proposal was given enthusiastic support by the Assembly. The Assembly also recorded its thanks to the Japanese Section for hosting such an excellent conference, with a welcome and organization which had been greatly enjoyed.

Throughout the conference we admired the dedication and constant presence of our host, the President of the Japanese Section, Professor Tomoichi Iwata. Despite ill-health he guided all aspects of the conference and spoke on every important occasion, and so it was with great sadness that we learned of his death barely three weeks later. We send our great sympathy to his family and to the Japanese Section. He had attended all our conferences since the early 1970s, his loyalty and support of WEF was greatly valued, and he will be much missed by us all.

The Central Roles of Teachers, Students and Parents: *Participatory Research in Multiethnic School Communities*

Nancy Pine

The inclusion of teachers, students and parents as major participants in school reform or transformation is critical if changes are going to fit the real needs of a school population. Although experts from outside the schools can help give perspective, they should not be the sole constructors of solutions to school problems. This paper reports on a project in four California public schools that used participatory research processes as a means to reform schools so that all members of the school communities could communicate hopes and concerns about schooling. The school staffs then analyzed the data and are currently seeking solutions that will fit the unique characters of their particular schools.

Overview of School Reform in the U.S.

School reform in the United States is usually generated from outside the schools, from the top down. Universities, research institutions, government agencies, and government consultancies develop new ways of teaching and managing schools. The people who develop reform policies and mandates are often poorly informed about how their reforms will effect classroom and school life. These reformers have spent little or no time in government run schools, and in fact, have often had more experience with fee-paying schools that cater to wealthy Americans than with government schools. Although these reformers may be well-meaning, and may be knowledgeable about their subject areas or about pedagogy, they have almost no knowledge about what it is like to teach in the local school or to be a student there.

Reform movements, therefore, frequently rely on a cycle of reasoning that omits the knowledge of teachers, their students and the students' parents. (See Fig.1) The reasoning related to school reform in the United States often goes something like this: students are not learning or succeeding because the schools and the teachers are not doing their job correctly, and the parents do not know enough to support their children's education. The results are that the "solutions" do not bring about change because they are irrelevant to the existing school situation, and because the teachers, who have never been consulted about what might work, have little

reason to implement the solutions. Also, the "solutions" do not produce gains on external, standardized tests within two to three years. The reformers conclude, therefore, that the particular solution was a failure, and they develop a new solution, again without drawing on teachers' and students' knowledge. The next round of the cycle begins again (Connell, 1994; Darling-Hammond, 1993; Fullan, 1993; Throne, 1994). Although somewhat over-simplified, this describes a major portion of reform in the United States.

The Voices from the Inside Project has tried to counteract this "outsider" syndrome. Two processes that we have employed appear especially helpful for speeding up school change and improvement in a multiethnic and multilingual society.

Importance of Insider Knowledge

This project does not throw out the knowledge and expertise of the reformers from outside the schools -the central place to the knowledge, experience, capabilities, and insights of the people inside schools. It also places the selection of solutions in their hands. The project has sought to break the outsiders' dominance in the reform cycle, and make use of the knowledge of those who are central to the schooling process. Teachers and students have complex knowledge about how schools are functioning or not functioning; their life experiences within schools can define the complexity and ground school reform in daily reality. The teachers contribute their professional knowledge and its fusion with their daily successes and failures. Students and parents contribute their considerable insights about what is working and not working in their particular schools. In any society this is valuable information, but in a multiethnic society like many parts of the United States, where the teachers are from the dominant, Euro-American (white) culture and the students are often people of colour -for example, African-American or Latino- this is critical.

Voices from the Inside Project

The Voices from the Inside Project has been a collaboration between a university, The Claremont

Graduate School, and four local schools -two elementary schools, one middle school, and one high school. Each school is located in a different education authority, and their total population is about 4500 students, ages 5 to 18. The project has finished its first phase of identifying the problems of schooling from inside the classrooms, and is moving into a second phase of solution seeking, solution implementing, and the evaluation of solutions that have been implemented.

This project has used participatory research in which the people in the schools have done research

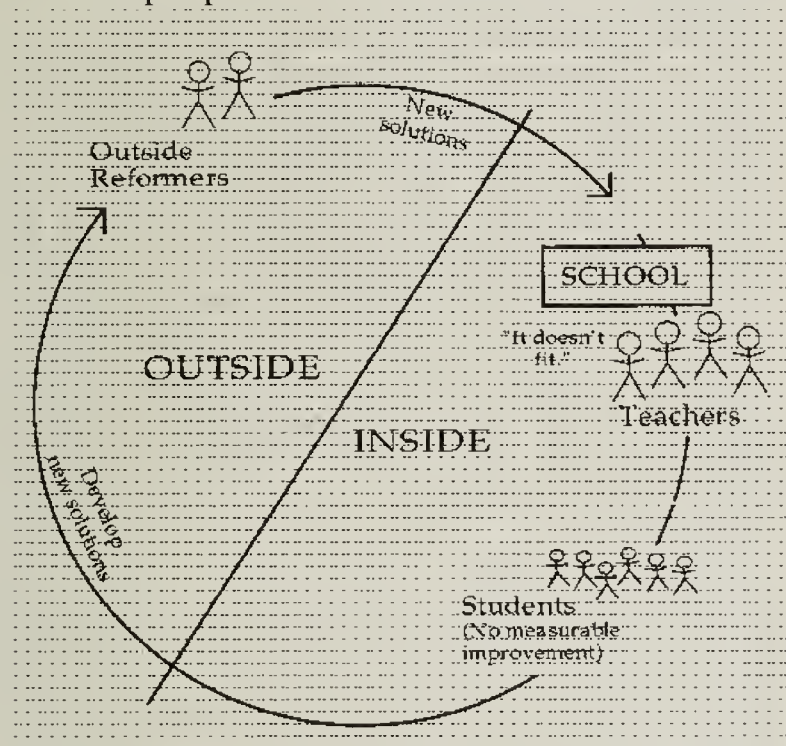


Fig.1: Outsider Reform Cycle. A reform cycle in which outsiders develop reforms that are irrelevant to schools and which do not utilize the knowledge of school staffs, students and parents

for themselves, in order to take action themselves. The staff (teachers, directors, librarians, teaching assistants, some caretakers and secretaries) have been the primary researchers who have collected and analyzed the data. Students and parents have participated through discussion sessions, open-ended question- naires that ask their opinions about schooling, and occasionally interviews.

Participatory research, grounded in the work of such reformers as Paulo Freire (1990) and Myles Horton (1990) and sometimes used in economic development projects (Chopra et al, 1990; Gonzalez Santos, 1991), is viewed as a means to empower people in a community. Its ultimate goal is a "fundamental structural transformation and the improvement of the lives of those involved. The beneficiaries are the workers or the people concerned" (Hall, in Brydon-Miller, 1993, p. 135). It involves three components -- investigation, education, and action -- and gives people the chance to be innovative and think for themselves (Park, 1993). Therefore, central to its process is its role of "strengthening the awareness in people of their own

abilities and resources and its support to mobilizing or organizing" (Hall, in Brydon-Miller, 1993, p. 136).

In keeping with the participatory research model, the first phase of the Voices from the Inside Project was to name the problems of schools from inside the classrooms and then to look for solutions.¹ But many reform efforts in the United States address such issues as curriculum reform rather than more fundamental issues (Poplin & Weeres, 1992). In contrast, our "insider" participant researchers found over the period of one full year of data collection and analysis that the over-riding rupture within their schools was the inability to develop relationships with the students. This in turn made it impossible to shape curriculum so that it had any relevance for the students' lives.

The Multiethnic, Multilingual Composition of U.S. Schools

The four schools in this project are representative of schools in many parts of the United States which are becoming a microcosm of the world -a multiethnic, multi- lingual group of people. The challenge for educators is to create from these many separate threads of experience a whole cloth, to create a multi- ethnic, multilingual learning community in which students value their home cultures while learning to work with and feel at ease with children from quite different cultures and world views. This challenge has always existed in the United States, but the situation has intensified because the numbers and variety of cultures have increased markedly in the last decade. In addition, the 1990s have brought us closer to understanding the necessity for a global village.

Although outside its borders U.S. schools are often portrayed as suburban places with all white students, in fact that is a myth.

We have a European-centered curriculum in our schools, and the majority of our teachers are Euro-Americans, but the student population has always included many people of colour and those numbers are now increasing rapidly. In California, for example, the students of colour are a majority, the Euro-Americans a minority (California Tomorrow, 1994).

The new majority in California (the people of colour) come from many cultures and ethnicities -people of Hispanic origin (both indigenous as well as newly immigrated from Mexico, Cuba, Central and South America); people from many cultural groups of the South Pacific; African-Americans whose near ancestors were taken to the U.S. as slaves; people from many different Asian cultures

-Japanese, Taiwanese, Chinese from Taiwan, Chinese from Hong Kong; Hmong tribal peoples and Laotians representing many hill tribes; people who speak Armenian and who come from many different countries- Russia, Georgia, Iran, Iraq. Most schools in urban areas now have a very culturally heterogeneous student population, and often a school will have children whose mother tongues represent 10 to 20 languages. One beginning middle school teacher in California, for example, inquiring about the primary languages of her 130 students, discovered they spoke 38 different mother tongues.

To create a learning community from this incredibly complex mix provides us with an exciting opportunity; but it also provides us with tensions created by competing agendas and by our considerable ignorance about how to proceed. The need to create effective multiethnic, multilingual, anti-racist learning communities has accelerated. The participatory research process included all staff (teachers, teaching assistants, directors, nurses, custodians), all students, and as many of their parents as possible; all of these participants had multiple opportunities to contribute their knowledge to the pool of data. The communication process was developed so that all of these people could listen to each other and to what the data were telling them. By using these processes individuals within these incredibly complex learning communities have found new and exhilarating ways to understand world views that were previously unknown to them and often buried by curricular and bureaucratic agendas. The participation of the students, parents and school staff has been central to understanding these complexities.

What We Did -Participatory Research

The first year of the project was devoted to naming the problems of schooling from inside the classroom. At each school, a team of researchers which included teachers and other staff members, led the participatory data-gathering process. This team and other school staff, not graduate school representatives, collected and analyzed the vast amounts of data from staff, students, and parents. In meetings held after school, on Saturdays, and during some weekend retreats, the school research teams, other staff members, and some parents pored over the thousands of responses. The university sought a muted role of providing a collective forum, suggesting methods for data-gathering processes, and providing a support system.

The first major data-collecting instrument was an open-ended questionnaire used by all of the schools so that comparisons could be made among them. This questionnaire was given to various constituencies of the school communities -staff, teachers, students, parents, and administrators- in order to compare and contrast their views about schooling. The questions were easy for everyone to respond to. For example, "What do you like about school?" "What do you not like about school?" They were written in the primary languages of the school communities. The high school questionnaire, for instance, was prepared in English, Vietnamese and Spanish. The school staff then compared and contrasted the responses from various groups, looking for common themes. (See Fig.2) After mining this initial data, second and third generation questionnaires were developed and interviews, journaling, and other means of investigation were added. The purpose was to probe the complexities of the original responses and reach an in-depth understanding of what all individuals viewed as the strengths and frustrations of schooling.

Children who were too young to write, drew pictures and dictated answers. Each additional questionnaire or interview added richness and depth to the understandings of schooling and to important issues that are almost never included in school reform solutions developed by outside reformers. Some typical responses were:

What do you like about school?

My teacher shows an honest concern about how we feel. He'll give us time to let our emotions out instead of just work, work, work. Like for example, today he asked how I felt about the Rodney King trial. That's something I needed to release. I've walked about all day with a frown until my feeling was expressed. Thanks to him. High school student

One thing that should be done is to change the history books. Our history books show Hannibal, a man coming from Africa on elephants as white. It shows Egyptians as tan, and we don't even teach about the Zulu Nation but we teach about the Roman Empire -- what's the difference? High school student

What I don't like about me is my knees and the colour of my body. Elementary school student

My perfect school would have everything except violence things. Elementary school student

The perfect school would be one in which every student would accept one another. There wouldn't be discrimination of race, religion or ideas. The students would be prepared each day to learn the basic knowledge you need to get through life. All of the students would be nice and obey the rules. But this is the perfect school. Perfection cannot happen here on earth, only in the hearts of the people to help it change into almost perfect. High school student

If we don't allow teachers to teach and be with kids, our ship is going to sink no matter what programs we have. We've taken so much of the heart out of education. I don't think we can separate that from learning. Middle school teacher

As a teacher, I must first slow down in order to acknowledge the voices of my students -- to take those moments to give value to what is being said no matter how loud or soft, gentle or angry, relevant or irrelevant it may seem. Elementary school teacher

This really hit me yesterday when we were looking at all of the schools' information up on the board. To me, the children and the parents, even teachers kept saying, well, where did all the fun go, where did the fun go? Elementary school teacher

Although throughout the year the four schools met periodically with each other, a great deal of their time was spent looking at their own school data and defining the major issues that were critical at those sites. The issues were reconfirmed and validated at an end-of-year, five-day retreat, when participants read and interpreted data from the other schools as well as worked to rename and classify their own issues. The retreat members then determined the issues common to the four school sites, and reapplied those themes to their own school data, again to cross-check its relevance for their particular situations. From this extensive amount of participatory research, seven underlying issues were found in the data of the four schools:

(1) Relationships, especially between teachers and students;

(2) Race, culture and class issues, including those of racism and prejudice;

(3) Values, which are shared among classes and cultures;

(4) Teaching and learning, in which students see little relevance in what they are learning;

(5) Safety, with students feeling progressively less safe as they move farther from the classroom;

(6) Physical environment, with students feeling devalued and depressed by unattractive surroundings; and

(7) Despair, hope and the process of change, which focuses on means for people inside schools to talk and analyze events and trends in their schools in substantive ways.

Of these, the school researchers agreed that "relationships" -- and subsumed within that "race, culture, and class" -- stood out as the most important issues to address in their schools.

The Communication Process

At the year-end retreat in June 1992 we instituted a communication process that forced us to listen to

each other and to move away from previously learned communicative assumptions. This new process and employs a method of listening and response that is well-grounded in cooperative group work and brain-storming techniques (Johnson & Johnson, 1975; Kagan, 1989), facilitator literature (Lakey, 1990), and is embedded in traditional community gatherings and learning groups in many cultures and parts of the world (e.g., Au, 1980; Gunn Allen, 1988; Scollon & Scollon, 1981; Vella, 1979). Each individual's contribution to the group process is valued, and the discussion process aims toward creating group texts.

One of the major purposes for instituting the communication process was to equalize the power

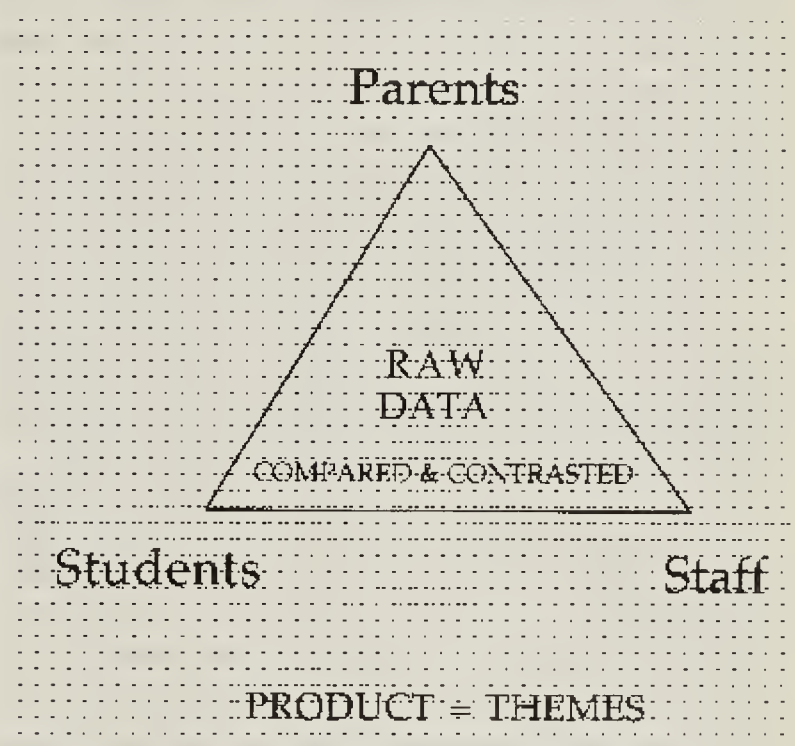


Fig 2: Triangulation of Data. The triangulation process was used to compare and contrast data in order to identify themes among various school constituencies.

of individuals within the project. It equalized not only differences in personality, which make it difficult or easy to speak, but helped participants counter the fact that "certain positions inside schools and universities carry with them a power and ease of speaking that others do not, and certain positions carry with them a subordinate stance" (Poplin 1992, p. 3). Support staff, for example, are often ignored in discussions where teachers, principals, and university faculty form the largest part of the group. Each person in the discussion circle of 8 to 25 people spoke in turn, and only then. The group decided ahead of time a maximum time limit for each person, usually no more than 5 minutes. Questions and comments had to be held

until that turn, and a facilitator and process checker (who both also participated in the discussion) provided the necessary control. As the groups learned this communication process, all members created the good-natured, but firm pressure necessary to equalize participation.

This communication process works because it provides an external control for imposed turn-taking that prevents domination by very verbal and assertive participants. It also gives participants an opportunity to think and listen so that each individual response is shaped by what precedes it. Out of these dynamics a collective dialogue emerges that is more reflective of the diversity of the group than it is of any individual. In addition, it establishes a foundation of trust which helps build community and generate empowerment. With this empowerment has come the courage for individuals to articulate their insights and perceptions openly and honestly. As one staff member said, "The process gives people courage and the ability to speak up more," while another noted that important viewpoints are expressed by those not often heard from. Each individual voice is validated and valued. The communication process, through steadied and focused brainstorming and conceptualizing, can help build a stronger community (Clausen & Pine, 1993).

A mi me gusta que nos tomen en cuenta para poder expresar nuestras ideas. (I like the fact that we take turns in speaking so that we can express our ideas.) Elementary school parent

I do have a comment to make. I almost wanted to lean over and interrupt but that would be breaking the process. But do you realize the power of silence? You know it was really interesting to sit here and listen to that with the feeling, the validation of what people were saying by being silent...It was a very powerful experience, and yet it was powerless at the time itself. Middle school teacher

A mi me gusta el sistema de trabajo en grupos porque comparten opiniones y se fomenta la unidad porque cuando estn en unin, no importa la raza que sea todos somos iguales y porque se le da a uno la oportunidad de expresarse. (I like the system of working in groups because we share our opinions and unity develops and when we are united, race does not matter because we are all equals because we are all given a chance to express ourselves.) Elementary school parent

What We Learned -The Importance of Including and Listening to Others

Three major observations have emerged from the Voices from the Inside Project that can help build multiethnic, multilingual learning communities

(1) the importance of involving school staffs in any school reform;

(2) the importance for including students and parents as fully as possible in giving voice to their insights about schooling; and

(3) the need for a consciously imposed communication process that can help break old patterns of communicative dominance and open ways to comprehend other perspectives.

The importance of school staffs. The staff members of schools, no matter what their positions (nurse, caretaker, secretary, teacher, director), interact with students and often their parents on a daily basis. Because of this and because they care about students' learning and progress, they acquire a reservoir of knowledge that no one on the outside could possibly have. coherent whole, they become astute observers of school needs, accomplishments, and dreams. They understand the dynamics required for school transformation:

*I am not the same person I was in September. I came to this project expecting to receive and I have, but the receiving has resulted from my giving of my own self. I came expecting to be instructed or taught and have taught myself....I've given myself time to think and in thinking, to feel.*Elementary school teacher

*So how do we teach those kids in a way that they can learn? I don't believe the present educational structure is able to do that anymore. It's like trying to run a battleship with a tugboat engine. We've got to replace the engine. I don't know what the answer is, but I know it is very complex. It will be like moving a mountain to change it all.*Teacher

School staff members have vast quantities of critical information that must be integral to school transformation if reform is to be relevant to actual school situations.

The importance of students and parents.

Within a complex multiethnic school community it is essential to have all members contribute to the investigation of problems. This is especially critical in a situation where the powerful positions are held by one particular cultural group that is dominant in the greater society while the rest of the school community comes from less powerful groups. Because Project Voices gathered all students, staff and as many parents as possible into the investigation process, the researchers (the school staffs) were able to collect critical information that usually does not reach reform decision-makers. The researchers encouraged students and parents to answer questions honestly, and an atmosphere of open dialogue and trust was often developed so that people responded from the heart. Many of the comments from students and parents were supportive of school efforts even while suggesting improvements. But some were

very difficult for teachers and staff to read because they showed large, disturbing areas which schools need to confront. For example:

If I talk to my parents sometimes they get mad at me because of what I say to them. Or maybe they're too busy. If I talk to teachers I can't tell them that I said a bad word or something because they suspend me. So I guess the only people that understand are gangsters. They always understand and they always help me solve it too. Middle school student

What don't you like about school? My first period teacher seems so malevolent and shows no clemency towards us. We are supposed to have our hand shook every morning, this teacher does it with such an attitude like she doesn't want to. High school student

I think something should be done about teachers. They need to be reviewed more carefully because not all teachers are doing more good than harm and those who are, I believe are not getting enough recognition. I see that some teachers don't care, which is scary because of their power of influence. Teachers help create society. They should think about this. High school student

What don't you like about school? Lots of racism and fights and classes that tend to be boring. Students and teachers sometimes show no interest in what is being learned or taught. Elementary school student

Yo me he fijado que muchos nios no se quieren sentar junto a otro nio que no es de su misma raza. (I've noticed many children do not want to sit with another child who is not of their same race.) Elementary school parent

*As one teacher wrote after reading quantities of high school student responses, "In the last 24 hours I have learned that more students than I thought dislike school because of the **teachers**. I went into teaching because I wanted to make school a good place for students. When I was in high school, it seemed most teachers did not care about their students. It was my rationale that I would be different and make school a better place for students. Are my colleagues and I failing to do this?"*

Without these comments and being brought face to face with their needs, it would have been possible to assume that schools are functioning all right, and that students just need to work a little harder and care more about their studies. We would not have realized how vastly important positive student-teacher or student-student relationships are to learning in these schools and, it appears from recent feedback, in much of the country. Issues of race would probably not have surfaced as honestly as they did without the help of students and their parents, for in their forthright responses they communicated the frustrations and pain of racism seldom understood by the dominant society.

Without the participatory research that involved honest responses from parents and students, the school staffs would never have had the opportunity to compare and contrast those responses with their own.

The need for a communication process.

The communication process was essential in order for us to confront many of these difficult areas, and it is presumably essential in many such situations (e.g., Boulding, 1990; Vella, 1979) if people are to learn to listen to multiple perspectives. The urgency of this need for understanding was expressed again and again by Project Voices participants such as these students:

My parents always wanted for me a good school with not many fights, good instructors, good learning skills taught to us, and definitely someone to explain to Mexican parents (like mine) how the system works here. I think this is very critical and needed, because many Hispanic parents don't understand the pressure, stress and responsibilities that are imposed on us. Their schooling was totally different. They don't know they have to encourage us like Americans do their children. This is very true and important. Don't ignore this. I'm speaking from experience. High school student

Our group thinks that the issue of race, culture and class is true. The reason why is because if you're Black and you see a Mexican or White then you're going to say something or vice versa. No matter what color you are you're going to get criticized. We need to study other people's cultures so we won't be afraid. Middle school students

The communication process helped us in the struggle to hear opinions and world views vastly different from our own. This in turn increased the depth of understanding critical to the change process.

As Paulo Freire and Myles Horton have emphasized, we make the road by walking (1990, p. 6). The school reform movements that will make a difference are not clearly charted. The participatory research process and communication process that were employed in the Voices from the Inside Project have opened up school change to new structures and ways of viewing the world, by placing those who have the most knowledge about how schools operate in central roles in the change process. They cannot do this in isolation, and the use of processes that open up communication among all members of the educational community will help move forward toward complex learning communities within a multiethnic world. These processes are often difficult and exasperating for all who are involved, for to change old patterns of behaviors and stretch for new uncharted visions is a challenge for all...and an opportunity.

Learning communities need to be willing to consider notions never conceived of in a monocultural world. Each community within this new, multicultural world will require significant space for diverse ways of knowing and viewing experiences and for means to express knowledge

through verbal and non-verbal mechanisms. The inclusion of all participants in these communities will provide a wealth of knowledge and experience that, if listened to, can create momentum for relevant change and improvement in a multiethnic society.

Nancy Pine has taught kindergarten through high school, including 10 years as a bilingual primary school teacher. She was a faculty associate in the teacher Education Program of the Claremont Graduate School. She had just become an independent educational consultant.

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Note:

- 1) There definitely are problems in the U.S. schools. The high school in our project, for example, has an entering class of 800 students. When that class leaves the school four years later, it has only 400 students. Fifty percent have been lost along the way.

SPOTLIGHT: BHUTAN: EDUCATION FOR MINORITIES

C.T. Dorji

Introduction

Bhutan is a tiny Himalayan country which lies in between two giant countries, People's Republic of China to the north and Republic of India to the south, east and west. The country is 8 divided into 20 districts (Dzongkhags) mainly consisting of valleys running from the extreme west (Haa Dzongkhag) to the extreme east (Tashi Yangtse Dzongkhag). Bhutan has an area of 47,000 sq.km. with a population of 6,00,000. The average density of population is greater in the central belt which consists mainly of the above mentioned valleys.

Bhutan is the last sovereign independent country today in the world where Mahayana Buddhism is a living tradition. As a matter of fact, Buddhism was first introduced in Bhutan in the 8th century by Guru Padmasambhava and many people were converted to the Buddhist faith. This was followed by advent of many high Lamas who introduced different schools of Northern Buddhism and established many monasteries in Bhutan. Among them, the Lam Kha-Nga (five groups of Lamas), Lama Phajo Drugom Zhigpo (BLA-MA PHAJO HBRUG-SGOM ZHIGPO) and the Kagyu Lamas (DKAR-RGYUD BLA-MA) were notable.

Education

The monastic education was formally introduced in Bhutan in 1620 with the establishment of the first Dratshang (Monastic Body) at Cheri Dorj-dhen (LCAGS-RI RDO-RJE-LDAN) in Thimphu by The Zhabdrung, Ngawang Namgyel (ZHABS-DRUNG NGAG-DBANG RNAM-RGYA.) who was a great cultural hero of Bhutan. He also introduced the concept of dzong (castle-monastery) in Bhutan with the construction of Simtokha Dzong in 1629. Even today the monastic education is very popular in Bhutan. Every district has a body of monks to, study and worship. The dzong is the central focus for the development of society, culture, religion and literature in Bhutan.

Zhung Dratshang/Rubdey	20
Monastic Primary-cum Jr High School attached to Dratshang/Rubdey	19
Sheydra (Buddhist College)	13
Drubdra (Meditational Centre)	15
Painting School	1
Non-Formal Education Centre (under Education Division)	33

Bhutan still retains the following monastic institutions with 3,893 monks and 2,101 students (April 1994)

Bhutan ended her self-imposed on the western style isolation in 1961 with the introduction of modernisation on the western style. The Royal Government put first emphasis to make motorable roads and establish modern schools in its 1st Five Year Plan (1961-1965). Ever since modern education was introduced in Bhutan in 1961, English has been adopted as medium of instruction in the schools in the country. At the same time, official correspondence has also been carried out in English for convenience and effective communication within and outside the country. In three and a half decades, Bhutan is proud to have the following modern institutions with 70,886 students (April 1994):

Institutions	No.	Students
Community Schools	100	9425
Primary Schools	145	45937
Jr. High Schools	18	8870
High Schools	8	4185
Sanskrit Patshala	1	21
Private Schools	7	716
Sherubtse Degree College	1	533
National Institute of Education	1	160
Teachers Training College	1	146
Royal Bhutan Polytechnic	1	191
Royal Technical Institute	1	233
Simtokha Rigzhung Institute	1	436
Blind School	1	33
total	286	70886

The system of education in Bhutan is diversified as one can either join modern schools or monastic schools. But they are treated equally in terms of their qualifications and status in the service. Women are also able to receive equal education and have access to the same appointments as men in the service of the Royal Government where they have the opportunity to rise to high posts depending upon their qualifications capability and dedication. Bhutan has achieved 54% literacy rate.

Minorities groups

Although Bhutan is a tiny country with a population of 6,00,000, yet she has a large number of minority groups e.g. Lhotshampa (20%), Lhob (Tabab-Damteb), Loto-Kuchub, Sanglob and Satakab in the extreme south; Layab (500), Lingzhib (600) and Lunab (700) in the extreme

north and Merak-Sakteb in the extreme east. The cumulative population of these minority groups in Bhutan constitutes 21% of the total population of the entire country. The minority groups in the north and east are Buddhists by faith. As such, they have a greater influence of monastic education. But they did not have the influence of modern education until recently. The minority groups in the south are mostly Hindu by faith in particular Lhotshampa. Among the minority groups of Bhutan, Lhotshampa has been more influenced by modern education and the most backward tribe is the Lhob (Tabab-Damteb). Therefore this paper is focused on the Lhob.

Lhob

A minor tribe called Lhob lives in two villages viz. Taba (LTAG-PA) and Damtey (HDRAM-STENG) under Samtse Dzongkhag (BSAMRTSE RDZONG-KHAG0) in southern Bhutan. It is also called Tabab-Damteb the name derived from their villages. The population of Lhob is only 1000. As such, it does not even constitute 0.17% of the total population of the entire country.

Geographically Taba and Damtey villages are situated to the west of Phuntsholing (PHUN-TSHOGS GLING) which is the gateway of Bhutan and to the north and north-west of Samtse (BSAM-TSE). The Samtse Dzongkhag (BSAM-TSE RDZONG-KHAG) is situated in the southern tip of Haa Dzongkhag and Paro Dzongkhag. The terminology Lhob in Dzongkha, the national language of Bhutan means inhabitants of south, but in Nepali language, it is called Doya. However, the Lhob call themselves Lhokpu. Their language is called Lhobikha in Dzongkha but in their language it is called Ngantrum. Their language resembles Lohorung, a Kiranti language of eastern Nepal. The name of the village Taba and Damtey in their language is called Paki and Humca respectively. Their dresses, customs and traditions are quite different from the rest of the country. Their society is very conservative. They worship nature and their deities are Ten-la and Jip-Dak.

As far as their economy is concerned, they are quite selfsufficient. They grow, on the terrace, food grains like maize, millet, wheat, barley etc. for their consumption. They are fond of hunting and fishing. They also grow cash crops such as orange and paney-todum (betle-leaf) which fetch a good amount of money. Their life style is very simple and they are self-contented.

In the olden days, the Lhob fell under the administrative control of Dung Nyeb (GDUNG GNYER-PA) who was a civil administrator under

Paro Penlop, the governor of Paro. The designation of the civil administrator was, later on, changed to Dung Ramjam (GDUNG RAB-HBYAMS). Now they are under the administrative control of Samtse Dzongda (BZAM-RTSE RDZONG-BDAG) or commissioner of samtse District. According to the popular lore of the Lhob, their forebears also participated in welcoming The Zhabdrung, Ngawang Namgyel (ZHABS-DRUNG NGAG-DBANG RNAM-RGYAL) to Bhutan in 1616 who unified the country under one ruling power and control. As such, they also claim to be ab-original of Bhutan.

Sometime in 1984, the Royal Government invited Mr. Gangza, the Tribal Chief of Taba and Damtey to attend the District Development Committee known as Dzongkhag Yargay Tshogchhung (RDZONG-KHAG YAR-RGYAS TSHOGS-CHHUNG) "DYT" held in Samtse in order to bring them to the main stream of the country's development. But after attending a few sessions, the Tribal Chief appealed to the Royal Government to refrain him from attending the DYT.

The Royal Government endeavoured to introduce modern education in Taba and Damtey villages from the beginning of the modernization of Bhutan but it was strongly resisted due to cultural barriers. However, the Royal Government managed to **admit a few boy** forcefully in Yangchenphug High School in Thimphu and Samtse Primary School in early 70's. A Primary School was also established in 1987 at Sengdyen village which is situated in between Taba and Dumtey villages. Now the school has 210 students with 4 teachers. At the same time, an Adult Literacy Programme and Non-Formal Education Programme were also started in Sengdyeng village in 1991. Today the centre has an enrolment of 75 adults in, the age group of 15 - 45 years.

The Lhob people are more or less convinced that it is inevitable for them to educate their children in modern schools in order to participate in the socio-economic development of Bhutan on an equal footing. Today we only have a modest entry of the Lhobs in the Civil Service as indicated below which forms approximately 2% of their population:

Mang-gi Aup (community leader)	1
Royal Bhuthan Police	1
Royal Body Guard	4
Militia Service	15

Conclusion

The Royal Government initiated action to establish primary schools, community schools, adult literacy centres and non-formal education

centres all over the country with adequate facilities to educate the citizens of Bhutan irrespective of their family background and status in the society. This is a part of the effort made by the Royal Government to develop human resources and achieve a balanced development of the country. Special attention is being paid by the Royal Government to educate the minority groups in Bhutan.

In order to achieve the above goal, the minority group like Lhob should also come forward to participate in the socio-economic development of the country. At the same time, it may be a good idea to try to induct this tribe into the main stream of development and encourage their participation by extending a special privilege for them in terms of admission in the higher education, training and job opportunity. Such prospects may increase the enrolment number of Lhob children in the institutions of higher learning and training. The necessity is also felt to develop and provide an indigenous mechanism to overcome their shyness and feeling of inferiority. Most of the minority groups in Bhutan have now realised the need and

benefit of modern education not only for self growth and career-building but also to serve the Tsa-Was-Sum i.e. the King, the Country and the People with dedication.

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Profile: Professor Emeritus Tomoichi Iwata

It was very fortuitous that during the 37 international conference in Tokyo, despite his illness, Professor Iwata spoke to me for an hour and a half, giving me an opportunity to find out about the man I had heard so much about from other members. I am very grateful to Michi Takahashi for being an excellent interpreter. That interview was an eye opener and a pleasure. The most wonderful memory I have now is the gift that the Professor made to me of the WEF conference reports that he had written, and the signed copy of his history of WEF. They are all written in Japanese, which is my misfortune, but it is a challenge to me to learn Japanese, and begin to understand even more the greatness of the man to whom all WEF members owe a great debt.

His background

Professor Iwata was born in 1917 in Saitama Prefecture, where the 37th conference of WEF was held in August 1994, and where he lived all his life. His father was a landlord but most of the land was lost as a result of the land reform after the Second War. In 1942 he graduated from the Education Department of Hiroshima Bunri University. He was a high school English teacher and then for 37

years he taught at Kyoritsu Women's University on Philosophy of Education, particularly on the philosophy of John Locke (1632-1704). He was interested in Greek philosophy, especially that of Plato and Socrates, and other philosophies such as that of Buddhism. The particular appeal of Greek philosophy was that related to the cosmos, the harmony of the whole.

He went to war but one of the saddest memories of the war was that of his Professor, Professor Inatomi, who was killed as a result of an atom bomb related disease.

The Person

A description of Professor Iwata as a person can be best given in the words of Rex Andrews *He was deeply devoted to peace and reconciliation. He was abroad on military service in World war Two when he heard of the bomb on Hiroshima. The knowledge that his wife was there or in the vicinity, brought home to him the full horror of the war, and since then he worked hard to help bring about the change in attitudes.*

He was very hospitable. When I stayed twice at his home, I was made wonderfully welcome.

He was very sociable. He took a full and leading role in local activities where he lived and appeared to be very popular and highly respected among neighbours. He enjoyed food and drink among friends and neighbours, and shared what he had with others. He had a sense of humour. He was always ready to laugh at humorous observations and incidents. He joined in 'bon' dance with glee and encouraged Marie and me to take part in the local village 'bon' festivities, greatly enjoying our efforts and helping us. He really enjoyed the fireworks we 'won' as a result of taking part in the festivities.

He was an excellent teacher. He was always very patient, always ready to explain why things mean what they do with background, explanation of symbolism, examples and so on. He provided me with umpteen maps and diagrams to help me find my way around Tokyo or elsewhere, and they always worked out well. He was a family man, devoted to his wife, children and their families.

He was very modest. Although I have spent many hours with him at different times, I've learnt very little about his background. He nearly always talked about the achievements of others, current interests and educational and international problems, and about the future.

I shall miss him a lot at future events.

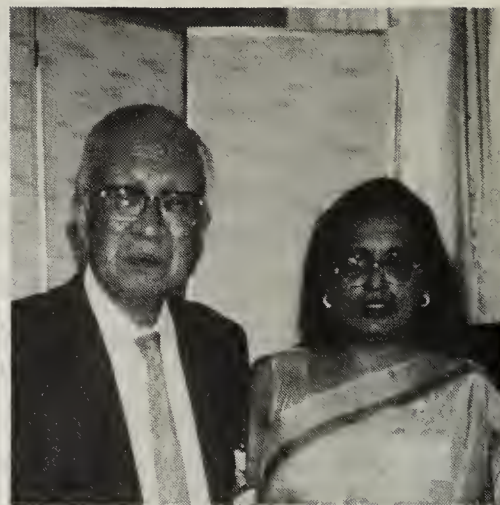
Mrs Kaloleni Hazerat's best memory of Professor Iwata is that he flew in from Tokyo to Bombay, just for one day, just to present at the unveiling of the bust of Madhuri Shah, who was a great friend, but also a person he had very high regard for.

His contribution to World Education Fellowship

In 1970 he attended the WEF International Conference in London while he was attending a summer school in Edinburgh, where he met one of the great figures of WEF, Professor James Henderson. Soon after he met some other WEF members in the United States and on return to Japan joined the Fellowship. Since 1974 he never missed the opportunity to attend WEF conferences. He became President of WEF Japanese Section in 1988, succeeding Professor Sumeragi. Peter van Stapele, the chairman of the Netherlands section gives us real insight into the professor as a devout supporter and promoter of WEF:

It was a sad day for us, members of the Dutch section, when we heard that Professor Iwata had died, because he was a good friend of us although we only met him at WEF's international conferences. It was in 1984, before, during, and after the 32nd international conference in the Netherlands that we experienced how deeply Professor Iwata was interested in, to quote from

Madhuri Shah's prologue to the conference report, the 'close and symbiotic relationship between arts and education', We owe him a great debt of gratitude for his friendship and work to make the conference and other WEF's gatherings a warm and improving experience.



Related to the conference in 1984, for example, all participants will remember the 'red room' of the Japanese section. On the walls Japanese children's drawings and wood-calligraphs. Several times there was a traditional tea ceremony in which the participants of the conference could join. Workshops were organised, for example, the one about the art courses at the Tamagawa Gakuen School. And we learned dances from young members of the Japanese section. Those have been great and beautiful experiences, and Professor Iwata and members of his section worked hard to make them possible. We have learned, then, that Professor Iwata in co-operation with other members of the Japanese section made meetings of the WEF meaningful and worthwhile.

That is the way we will always remember him, as a friend and as a great expert in education. We share the feelings of his family and friends.

His message for members of WEF

New education Fellowship and then World Education Fellowship, especially after the last world war, were very pro-active, and took education philosophy and practice forward. Currently WEF is weak. There are definite practical ways in which WEF can become stronger and more influential in the world.

Other education associations have become more powerful as they have been able to foster academic thinking related to their principles and have kept support of academics. This is important in order that the organisation has academic and possibly political credibility, the development of New Era in Education as a credible academic Journal as well as a Journal for members and practitioners is a move in the right direction. There are academic and professional people who are in sympathy with the principles of WEF and these people have to be persuaded to become involved.

At the same time it is very necessary that a definitive link between the academic and the practical/professional side is established and sustained.

It is extremely important that the younger generation become actively involved. There is a danger that WEF may be seen to be full of 'older' members only. After the 37th international conference strategies need to be worked out so that the youngsters who played such a prominent role in the conference were not only forgotten, but were given space in the organisation.

Older members for various reasons, may have or been able to get money to attend conferences, WEF must make a special effort to enable more of the younger generation to take part. Older people abroad are like tourists, as they have the money but not the language to be able to communicate with different people. The younger generation have the ability to communicate, but no money!

Circumstances have changed since the 1920's and the principles of WEF must be continuously revised to that they remain relevant.

The final message for members of WEF is that each Section is being very active, some publish their own periodical, but there is very little interaction between the Sections. The fellowship must become a better network.

The Grand Finale

Although he was very ill, and very much dependent on supplementary oxygen, he was seen, although he was very self-effacing, as the heart of the conference.

The members of WEF South Australian Section and particularly those who attended the World education Fellowship 37th International

Conference in Tokyo, express their deep regret at the passing of Professor Iwata. One of the great successes of the conference was the courage, inspiration and generous leadership of Professor Iwata. he lived the spirit of the conference, enabling all participants to experience a sense of belonging to a World family. We offer sympathy to his family, friends and members of WEF Japan but rejoice in his significant contribution to education with gratitude for his high example. We hope that as a section of WEF we aspire to and actualise his high characteristics.

It was almost as if he was waiting for the conference to take place, a conference which gave him the opportunity, to repay, as he saw it, the hospitality of many members from different sections that he had received over the past few years. Mrs Toyoko Aisawa, Secretary General of the Japanese Section and a central person in the organisation and running of the 37th International conference:

He got ill in October 1993 and passed away on the morning of 12th September 1994, after the WEF conference finished on 24th August. We are to remember his participation in founding the Association of Educational Philosophy in Japan, with the late Dr Eijiro Inatomi of Sophia University. Professor Iwata was a warm hearted man, who taught me many things in his behaviours. All the members of the Japanese Section are now in great sorrow as well as those who contacted him abroad. His last words for me were, " Please be friendly to all, as we are a world family". I'll never forget those words as long as I live.

Neither will any member of WEF.

Sneh Shah

Conference Report: Education for a World Family

A very clear account is given in the Round up of Section news by the secretary of WEF, Rosemary Crommelin. The general thrust of the conference is indicated by the following extracts from the speech of UNESCO

The success of the conference was due to the hard work of the organising committee, who were well supported by many other members of the Japanese Section, and a very enthusiastic group of University students, identified by their special, eye-catching conference T shirts.

Executive Programme Committee

Professor Emeritus Iwata, President of the Japanese Section Professor Emeritus Mitsuo Kaneko, Vice-President Professor Zenji Nakamori, Vice-President Mrs Toyoko Aisawa, General secretary Professor Yuri Fujii, Chairman of the Finance Committee Professor Hiroshi Iwama, Chairman of the Theme-Programme Committee Professor Kazuo Kato, Chairman of the exhibition committee Ms Midori Matsuyama, Chair of the Public Relations Committee Ms Fumiko

Nitta, and others, Representative of Local people Assistant Professor Hiroyuki Sakuma, Recorder

The full report of the conference that is being prepared by the Japanese Section will detail the variety and quality of the papers presented. The following summaries give only some indication of the wide ranging topics covered.

Conclusions of the discussion groups

Home education

1 Traditional family structures are facing a crisis in the different

countries, although the emphases vary;

2 there is a tendency for mothers to pass on to the nurseries and kindergartens their responsibility for child rearing;

3 home education should be aimed at a world family;

4 a change towards a better balance of West and East in home education is needed.

Life long education

1 There is a vital need to establish an individual's serenity, self-respect, and feeling of humanity in order to produce motivation for life long learning;

2 relationship skills are vital;

3 there has to be sympathy with people and with nature;

4 it is imperative that time has come not to think globally and act locally, but to act locally and globally;

5 we must have a co-operative society and not underestimate the value of linkages between family, school and the education institutions in the community;

6 togetherness, forming a family within a religion, within the nation, and within the ethnic groups, have the potential for relationships;

7 it is necessary to integrate education into society and community;

8 needs of the senior, adult and aged members have to be remembered;

9 there are many practices, targeted and tried, in different parts of the world;

10 we have to work very hard, think laterally, experiment hard, and communicate with each other greatly.

Environmental education

1 Environmental education is a highly serious issue for future education;

2 there is a need to re-think our relationship to life, nature, and education;

3 education for a green earth has to be a moral education

4 World Education Fellowship need to discuss if environmental education, moral education, family education and life-long education are not linked, and if there is a need for school topics that integrate them all.

Multicultural education

1 there is need for participatory data,

i.e. data from teachers, librarians, ancillary staff, who are directly involved in school;

2 multicultural education must become education for peace and there must be awareness in the students, as a part of their normal education, of problems which prevent peace;

3 there is need of involving parents from minority ethnic backgrounds into the education of their children;

4 teacher education needs to be improved and consideration needs to be given to having different types of teachers for social diversity;

5 there has to be an improvement in communication between community leaders, parents and schools;

6 more funds are needed for the exchange of teachers at all levels and for eventually student exchanges and exchanges for others such as crafts workers;

7 education for a world family must mean effective communication between and across cultures; WEF needs to consider before the next international conference how generalities across cultures can be discovered;

8 more use needs to be made locally of international schools where they exist;

9 there needs to be an improvement in attitudes at all levels

10 Diversity and cohesion within our community has to be worked at, it does not just happen.

Development education

1 Development education as perceived as people-centred and value-oriented;

2 it is multi-faceted, with global perspectives;

3 it is innovative, with sensitivity to the needs and aspirations of both individuals and society

Moral Education

1 Moral education, integrated into the total curriculum, is the right basis for global education;

2 the need for teaching and learning of values in an experiential way, a focus on local as well as global issues, getting the learners to take responsibility for their own learning so they develop dignity and independence, and the need for the

provision of education for caring truly reflect the principles of WEF;

3 there is a need for open comments, discussion in small groups, and a supportive school environment;

4 we have to take the perceptions of the students; it is possible that the adults need to change their attitudes, rather than the students;

5 the group recognised changes in attitudes, emotions and relationships of the group members since they arrived in Japan. An analysis of this by the group led to the change being recognised as growth, resulting from the world community of the conference, and the respect, courtesy and caring of the Japanese hosts.

Education in an informed society

1 There are differences in perceptions of an informed society;

2 the post-industrial society is a particular type of informed society and the issue of personal encounters becomes important;

3 there are different situations in societies that have computers, and those that do not; where computers already exist, the question of how the information made available by computers has to be addressed;

4 there has to be search for real humanity in societies with computer information;

5 the issues raised by an informed society are so important that they should be fully addressed at the next WEF conference.

Minority Education

1 There need to be initiatives to improve the pathetic position of minorities in different countries;

2 even in a democracy the condition of minorities is worrying; greater emphasis should be placed on growth so that the minorities can play a vital role in society

The conference played a very significant role in focusing on a theme inspired by the International Year of the family, bringing together members from the different sections and thus getting WEF's global links, and inspiring other participants to join the Fellowship, and as in the case of some countries, to start Sections. This will be a very hard act to follow.

Sneh Shah

Reflection on Western Influence on Young People in Japan

It was when I was twelve or thirteen years old that I became conscious of the existence of other countries inside Japan through American and British rock music. By knowing a musician, my interest was directed to his/her birth place and cultural background and then it was extended to Western countries such as the U.S. and U.K. Later, I started watching American and European films and admiration for the West grew. On the other hand, I started thinking of Japan as a country with a boring culture and considering unconsciously the relationship between the West and Japan as the superior and the inferior. I believe that Japanese youth in general have the idea such as Western life is 'cool' and 'advanced'. It seems to that we are at a loss and unable to establish the identity of ourselves, being in the middle of two different cultures and values, namely. Western music and images on one hand and traditional ones on the other.

There was the moment when I felt something incompatible in Japanese life in imitating the West. It happened when I went to an international school for a week when I was sixteen. There were fewer than twenty girls of my age in the classroom. When the girls were there in the classroom on their own, that was nothing else but the classroom of a Japanese school. However, as soon as three Americans came in and the class started, their attitude changed to that of the Americans. That seemed to me as if they had been flattering to the Americans and I myself did not know how to react. Why did they have to pretend to be different persons from what they were a minute before? Furthermore, a girl before and after the change was a completely different person. I did not know which culture I belonged to and became confused. About a year later, I had an opportunity of talking with an American. I introduced myself and then talked about music and films which I listened to and watched often and my favourite musicians. All of them were Western. I was asked, "Don't you like Japanese things?" I could not answer the question that "You can not be interested in Japanese culture and nature although you are living in Japan. Your interest is directed abroad and to some specific countries. Sometimes it even leads you to the denial of the culture of your own country."

I started thinking about Japan which was somewhat unnatural and psychologically unstable

- why it became like this and what we should do from now on?

As a matter of fact, since postwar Japan accepted and established what America demanded including educational system. It is the natural consequence that its life style has to adjusted to that of the U.S. As a trade partner, Japan is importing a lot of things which would influence its social culture. We are learning a lot not only from school education and education at home but also from our social environment. Japanese youth is greatly influenced by the social environment, including the mass-media is greatly influenced by the West.

The influence is strong on young people who have grown up in such an environment. They imitate superficially only the exciting part of Western culture, fashion, life style, behaviour, and music and art which they themselves should think above and create. As things become bad, there is juvenile delinquency, the use of violence and the committing of minor offenses. In large cities such as Yokohama and Kawasaki, the number of thefts which were committed by groups as a kind of game is increasing. These young people imitate the way of juvenile delinquents in the U. S. They feel as if the culture and the way of thinking of their own country is foreign and alien to them, or at least outdated.

I believe that it is dangerous to accept Western culture without any doubt when we have to firmly stand on our own basis and think about Japan in the future. Otherwise I accept that some cultural aspects have been beneficial to Japanese society and that we should continuously look for the culture which is supposed to suit the Japanese. However it is difficult to deny Western culture has already penetrated our lives because it is impossible to go back to the time when there was no Western cultural influence. Even though there is no clear answer to what I have discussed so far, our generation has to find the direction Japan should go in. So it is necessary for young Japanese to have more interest in Japan and to think what the word "Japan" really represents. Only after we have understood the meaning of Japan, we will be able to know that Japan is a 'piece' of the world.

Yasue Mori is a University student.

THE MARC GOLDSTEIN MEMORIAL TRUST: the story of a project

In the spring of 1974, The Marc Goldstein Memorial Trust was launched at the Royal Commonwealth Hall in London by Lord Caradon. Twenty years later, in the autumn of this year 1994, the Trust has finally been wound up. Its prime object was 'to create a Chair in Education for International Understanding, Cooperation and Peace within the University of London Institute of Education'. Despite an astonishingly high level of moral support, sufficient funding for the establishment of the Chair was never achieved. Was the project then a failure? The following brief summary of the life and death of an ambitious venture may help readers form their own conclusions.

Marc Goldstein, a remarkable primary school teacher and peace campaigner, died of cancer in 1970. His friends raised £1000 as a priming fund to promote his ideals in education, and a committee was eventually established under the chairmanship of Dr James Henderson with myself as secretary. Early sponsors included Sir A J Ayer, Lord Boyle, Professor Asa Briggs, Philip Noel-Baker and Shirley Williams (then Minister of Education). At that time £150,000 would have been an adequate sum to establish a university chair. By the time the main appeal was launched there were a hundred sponsors - including some from the highest levels in London University as well as internationally recognized names such as U Thant, Jacob Bronowski, Noam Chomsky, Trevor Huddleston, Margaret Mead, Yehudi Menuhin, Jean Piaget, the British Red Cross Society and E F Schumacher.

One thing we learnt from our efforts is that moral support does not necessarily guarantee financial support: this must come from hard-headed businessmen and financiers who are not necessarily idealists! At the height of our fund-raising some £40,000 was achieved, but the tightening economic situation as the recession began to bite, made us realise that we were unlikely

to achieve our ultimate goal in the near future and so we decided to use the facility written into the Trust Deed allowing the funding of smaller projects directed towards the same ends.

A library grant was made to the London Institute of Education to establish a collection of relevant books and journals and a series of study fellowships were funded. Professor Ronald Fletcher worked on 'religious education and international understanding' (1981-2), Dr Peter Fraser on 'citizenship and the nation state' (1982-3) and Dr Theresa Carmel Sengova from Sierra Leone on 'a peace education syllabus for developing countries' (1984).

Two of these fellowships gave rise to publications - which were among the by-products of the Trust. Earlier, for example, to coincide with the launching of the Trust, the Secretary had guest-edited a special edition of the *London Educational Review* on the theme of 'Education for International Understanding' with contributions from Lord Caradon, Lionel Elvin, Anthony Storr, James Henderson, Adam Curle, Tom Stonier and others. And John White had edited *Lessons Before Midnight: educating for reason in nuclear matters* (Bedford Way Papers, No. 19) a symposium of articles stimulated by the Bishop of Salisbury's lecture for the Trust 'The Future and the Bomb'. Later Ann Brewer produced and regularly updated *Teaching Resources for Education in International Understanding, Justice and Peace* - a comprehensive catalogue listing resources for peace educators.

The concept of education for international understanding was promoted by a series of public lectures. Three of them, chaired by Professor Richard Hoggart, were published in a special edition of *New Era* on 'Learning and Teaching in World Society' edited by Robin Richardson in December 1977. The full list of lecturers includes Lord Caradon (1974), Bishop Trevor Huddleston,

Prof. George Steiner and the Rt Hon Mrs Shirley Williams (1977), Sir Shridath Ramphal (1982), The Bishop of Salisbury (1983) Brigadier Michael Harbottle, Rabbi Hugo Gryn and Barry Taylor (1985), Tarzie Vitachi of Unicef (1986) and the Director-General of Unesco, F. Mayor (1992).

Some cultural events were only of limited success in raising funds, but they helped to keep the project and its aims in the public eye. For example, a concert in the Royal Albert Hall in the presence of H.R.H. the Duchess of Kent in 1977 featured Yehudi Menuhin, the Yehudi Menuhin School Orchestra and the Trinity College of Music Symphony Orchestra; and at another concert held in 1978 the Trinity College of Music Wind Ensemble performed in the London University Collegiate Theatre.

For much of its life the Trust was housed in the Centre for Multicultural Education in the London Institute of Education, Dr Jagdish Gundara (the Head of the Centre) being one of the Trustees. This facilitated cooperation with other departments within the Institute. Prof. Malcolm Skilbeck, another of the Trustees, did much to establish the Friends of Unesco when the U.K. withdrew from membership during his period of office. Cooperation with activities of the United World Trust, the Gandhi Foundation, the WEF and the Society of Friends was another aspect of the Trust's work.

Among courses and conferences put on by the Trust was an eight-week (weekly) course in 1976 on 'Teaching and Conflict' for teachers, lecturers and advisors. In 1984 a series of specialist seminars on 'Education and Global Society' took place at the London Institute of Education. The first - 'Is Peace Education a Threat?' - involved Michael McCrum (Master of Corpus Christi College, Cambridge and former Headmaster of Eton College), Professor Frank Barnaby of SIPRI and Dr Tessa Blackstone. The second on 'Competitive Examinations

versus Cooperative Attitudes' was chaired by Paula Perry, Chief inspector of H.M. Inspectorate. And the third - 'The Media: a help or hindrance in education for a peaceful world' involving high level personnel from the BBC and independent television was chaired by Prof. Richard Hoggart.

In March 1988 a conference was held in conjunction with the Medical Campaign Against Nuclear Weapons entitled 'Children in the Nuclear World: the implications for education'. This brought together a number of eminent psychologists, child psychotherapists, educationists, a zoologist and GPs among others to examine the causes and nature of the controversy surrounding 'peace education', the reality and extent of children's and adolescents' fears in the nuclear age and how these can best be dealt with; and how (if possible!) education for international understanding can be fitted into the new schools curriculum.

Within the London Institute of Education's postgraduate teaching programme the Trust developed a further professional option (1990-91) on 'Conflict resolution in the classroom and the wider world' dealing through seminars with notions of freedom, the 'enemy', justice, indoctrination, global futures, international relations, mediation, conciliation and arbitration schemes and other related issues. And a one-day inservice course for teachers on 'Conflict Management and Mediation' was held in 1990.

The retirement after some twenty years involvement of the founding Honorary Secretary to live in France about this time created some problems of continuity. The late Dr Tony Weaver took on this honorary role for a while, but after his death it was not possible to find another secretary able to perform this work without payment in the current economic climate, and so the Trustees regretfully decided that

it was time to wind up the Trust - a task performed with his customary tact and efficiency by Prof. Norman Graves.

A small but useful residual sum, earmarked for use in connection with projects to promote education for international understanding and peace, is lodged with the University of London Institute of Education. So although the Trust is now formally wound up its influence is not entirely finished.

In the event the Marc Goldstein Memorial Trust went out with neither a bang nor a whimper! Its final project was the publication by Trentham Books of *International Dimensions in the National Curriculum* in the Spring of this year. It is hoped that this book - the 'swan-song' of the Trust - will help teachers concerned to promote peace education use the evolving National Curriculum to advantage.

Rex Andrews

Overcrowded Classrooms

School education is financially restrained in my part of our world. The effect suffered at classroom level in Primary school (4-11 yrs) is often an overcrowded classroom. The reasoning applied is that by increasing the number of children in the classroom the learning potential of the child will not be affected, but many dollars in teacher salaries will!

I am a classroom teacher in a primary school, and many older style classrooms are small and of an inappropriate size for thirty children or more. The confined space causes a special stress for the teacher and the students concerned. I have endured the stress of this teaching situation. I know that many large group strategies need to be implemented to maintain a reasonable measure of peace and harmony while attempting to offer an appropriate learning program.

I am involved with early childhood education, and in any discussion on the topic of increasing class sizes, the classroom teachers make a constant plea to school administrators to reduce class sizes, in the best interests of students and teachers.

The situation reminds me of my pet mice. I started with a pair of mice my brother gave me for Christmas when I was twelve. I kept them in a small wooden shoe box. Soon they reproduced, and my father built me a mouse house that suited eight mice comfortably. Then they bred again, and I noticed

the enlarged family was becoming restless. I sold some, gave some away but there seemed to be an increasing number of mice in the mouse house. I gave them food and water wheels and other play things, and knew them well. They were good pets.

One morning when I came to the garden shed there were only two alive. All the rest were dead! I was shocked and saddened.

I learnt that animals become easily stressed in overcrowded conditions and male mice attack unwanted subordinates. The breeding desire is strong and the need to eliminate mating competitors is a compulsive right.

I can associate with how the frenzied mice felt, when confronted with the overcrowded classroom. I know the students also feel discomfort. Their behaviour strongly suggests unrest when they are trying to move and work in very close proximity to each other.

Only teachers who have worked in these conditions will know the stress associated with overcrowded classrooms. Financial restraints in education are constant. To rationalize the economic equation to crowding children and teachers in less than ideal environmental conditions does not seem the best way to achieve satisfactory educational goals for the future.

Barbara Bowes, Tasmania WEF, Australia

REVIEWS

The Struggle for Change The Story of One School, by M F Wideen, Taylor & Francis,

England, 1994, ISBN0750701692, £12.95

"If I never change my teaching, I would be out in front at least once every ten years" - an apocryphal comment heard in many staff rooms.

Change has long been the norm of educational life - change usually imposed from above with little consultation and even less time for development, let alone consolidation and evaluation. However, given the time to reflect, how much change has really gone on in terms of day-to-day practice in the classroom? Have any of the changes enhanced the learning of students significantly?

"The Struggle for Change" looks critically at how change is actually achieved within the classroom on a day-to-day basis. Wideen outlines succinctly the history of the movements for educational change and developments in this century, noting the almost parallel developments of different "schools" of thinking, and recognising that very little of this expertise has actually reached the classroom.

Against this backdrop he studies one school's attempt to bring about fundamental change, looking at the role of the teachers, administrators, the Head, the students and the wider community over five years. Initial change came through the teaching of language and developed into a much broader and deeper reform of the whole school curriculum and the school ethos.

Wideen's case study attempts to observe the climate under which those delivering change, ie the classroom teacher, felt comfortable and confident enough to change; contending that the "centrality of the teacher's role has thus far been underemphasised and poorly understood" - fear and lack of support being major enemies to change. Imposed change leads to low morale, dissatisfaction and reduced commitment to teaching.

The ideas expressed sounded familiar enough and most teachers would recognise the reasons for failures of reform, as they would recognise the uncertainties and hesitation felt by the staff at Lakeview when driving forward their own ideas for change. Ideas for change have to be owned by those delivering the change. Change has to happen at a pace comfortable for the individual teacher and in an environment which is encouraging and supportive of the teacher. Even with such a climate,

change is stressful and difficult as well as being exciting.

"The neglect of the phenomenology of change - that is how people actually experience as distinct from how it might be intended - is at the heart of the spectacular lack of success of most social reforms" (Fullan 1991)

This book makes an in depth study of the phenomenology of change in one school, voicing ideas and reactions that all practitioners will certainly recognise. The process of real change is complex and lengthy, requiring delicate management and real ownership.

- Required reading for all educational decision-makers?!

**Roxanne Wilkins
Feamhill School, Herts, U.K.**

International Dimensions in the National Curriculum, by Rex Andrews

Trentham Books/Marc Goldstein Memorial Trust, pp. 185. paperback £12.95

This book is predicated on a popular but contentious assumption; namely, that intolerance is a product of ignorance. For those like Rex Andrews who accept the validity of the assumption, the antidote to racism and ethnocentrism has traditionally been sought in multicultural education. In contributing to the literature in this area Andrews has upheld its highest standards, for he painstakingly details the international dimension to the foundation subjects of the National Curriculum before peering through the same lens at religious education and citizenship. In contrast to those who would dismiss the National Curriculum on account of its parochialism, Andrews argues that it is neither a gag nor a straightjacket for the globally-minded teacher, but a challenge. He points to the many and varied opportunities it provides to debunk the myth of western cultural superiority.

For the most part, the case is presented persuasively. However, there are a couple of instances where the authors' enthusiasm clearly gets the better of his judgement. When discussing the teaching of English, for example, he notes that in accordance with Attainment Target One (Speaking and Listening) pupils must be encouraged to deal politely with opposing points of view. He states that this requirement is basic to inter-group and international understanding and

asks: How many adults are incapable of disagreeing without rudeness ... and how much conflict in the world stems from this incapacity? Well, how much does? Very little I'd guess. Helping children to master the art of seemingly debate may be a laudable aim, but even to hint that the troubles in Northern Ireland or the Middle East have anything to do with incivility is frankly ludicrous.

Two major fault lines run through what is otherwise a well-researched and eminently readable book. The first is a failure to acknowledge the arguments of those who oppose multiculturalism on the grounds that racism actually has nothing to do with ignorance of other cultures. Antiracists assert that as far as social awareness is concerned, the real issue is one of children holding ethnic minorities responsible for problems such as unemployment, the housing shortage and high levels of crime. Not surprisingly, they fail to see why children should adopt a more tolerant attitude towards minorities as a result of learning about such things as the achievements of black scientists or the intricacies of Islamic art. It is all too easy to assimilate knowledge of this kind and at the same time subscribe to racist myths and half-truths.

Andrews also seems oblivious of the new racism, the essence of which is the alleged threat posed by

a multicultural society to national cohesion. Cultural superiority plays no part in this ideology and there is thus no need for the sort of multicultural education that Andrews advocates. My own view is that whilst multiculturalism is a prerequisite of combating the new racism, its focus ought to be national and historical rather than international and contemporary. In other words, we need to show children that British society has never been culturally monolithic and has, in fact, benefited in innumerable ways from successive waves of immigration.

In addition to its over-simplified conceptualisation of racism, the book suffers from a failure to consider the importance of pedagogy. There is no awareness on the authors part of the crucial relationship between message and medium and thus no discussion of strategies such as collaborative learning regarded by many as essential to the success of multicultural education. If the latter is to achieve the ends that Andrews so clearly desires, the manner of its delivery must be treated no less seriously than its matter.

Geoffrey Short
School of Humanities & Education
University of Hertfordshire, U.K.

Themes for the Forthcoming Issues of the New Era in Education.

April 1995

Teachers; Education or Training?

August 1995

Refugees: Defining the Learners and their Education

December 1995

Tolerance: Rhetoric or Reality

April 1996

Assessment: The Assessor, the Assessed and the Process

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W E F PUBLICATIONS - JOURNALS AND NEWSLETTERS OF NATIONAL SECTIONS

Australia — *New Horizons*
Editor: Dr Elizabeth Campbell
178 Hargreaves Avenue, Chelmer, Queensland 4068

German Federal Republic — *Forum Pädagogik* - Zeitschrift für pädagogische Modelle und soziale problemen (in German)
Editor: Prof. Dr. Ernest Meyer
Schlittweg 34, D-6905 Schriesheim

Great Britain — *WEF (GB) Newsletter*
Editor: Reg Richardson
1 Darrel Close, Chelmsford, Essex, CM1 4EL

Holland — *Vernieuwing* (in Dutch)
Editor: Johannes Odé
c/o van Merlenstraat 104, den Haag, 2518TJ

Japan — *New World of Education*
(in Japanese)
Editor: Zenji Nakamori
6502 Tsujido Fujisawa 251

Sri Lanka — *National Education Society of Sri Lanka*
Editor: Dr. (Mrs.) Chandra Gunawardena
Faculty of Education, The University, Colombo 3

USA — *USA Section News*
Editor: Dr. Patricia Vann
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NEW ERA IN EDUCATION is the termly journal of the **World Education Fellowship (WEF)**. The Fellowship is an international association with sections and representatives in more than twenty countries, which has played a continuing role in promoting the progress of educational ideas and practices in the twentieth century.

NATURE OF THE WEF

Founded in 1921, the World Education Fellowship is voluntary and non-partisan, and enjoys the status of a Unesco non-governmental organisation category B. It is open to educators, members of associated professions, and to all members of the public who have a common interest in education at all levels. The Fellowship meets biennially in international conferences, publishes books and pamphlets, and, through its national sections, participates in workshops, meetings and developmental projects. The Fellowship does not advocate any dogma; each member is free to put the principles indicated below into practice in ways which are best suited to the environment in which he/she is living and working.

PRINCIPLES OF THE WEF

- (a) The primary purpose of education today is to help all of us to grow as self-respecting, sensitive, confident, well-informed, competent and responsible individuals in society and in the world community.
- (b) People develop these qualities when they live in mutually supportive environments where sharing purposes and problems generates friendliness, commitment and cooperation. Schools should aim to be communities of this kind.
- (c) Learners should, as early as possible, take responsibility for the management of their own education in association with and support from others. They should be helped to achieve both local involvement and a global perspective.
- (d) High achievement is best obtained by mobilising personal motivation and creativity within a context of open access to a variety of learning opportunities.
- (e) Methods of assessment should aim to describe achievement and promote self-esteem.

ACTIVITIES OF THE WEF

In order that these principles become a reality, WEF endeavours to:

- (a) identify and pursue changes in policies and practices to meet the varying individual and shared educational needs of people of all ages.
- (b) promote greater social and economic justice and equality through achieving a high standard of education for all groups worldwide.
- (c) encourage a balance between an education which nourishes the personal growth of individuals and one which stresses the social responsibility of each to work towards improving the human and physical world environment.
- (d) foster educational contacts between all peoples including people from the third world in order to further international understanding and peace.
- (e) promote education as a lifelong process for all people, regardless of sex, race, beliefs, economic status or abilities.
- (f) encourage cooperative community involvement in clarifying educational goals and undertaking educational programmes.
- (g) secure for teachers the training, facilities, opportunities and status they need to be effective, professional people.

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